

# THE CONGREGATIONALIST

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### OMISSION.

BY MARION HARLAND.

MIGHT have said a word of cheer  
Before I let him go.

His weary visage haunts me yet;  
But how could I foreknow  
The slighted chance would be the last  
To me in mercy given?  
My utmost yearnings cannot send  
That word from earth to heaven.

I might have looked the love I felt;  
My brother had sore need  
Of that for which—too shy and proud—  
He lacked the speech to plead.  
But self is near, and self is strong,  
And I was blind that day;  
He sought within my careless eyes  
And went, athirst, away.

I might have held in closer clasp  
The hand he laid in mine;  
The pulsing warmth of my rich life  
Had been as generous wine,  
Swelling a stream that, even then,  
Was ebbing faint and slow.  
Mine might have been (God knows!) the art  
To stay the fatal flow.

O, word and look and clasp withheld!  
O, brother-heart, now stilled!  
Dear life, forever out of reach,  
I might have warmed and filled!  
Talents misused and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears  
As desert sands to rain!

Ah, friend! whose eyes today may look  
Love into living eyes,  
Whose tone and touch, perchance, may thrill  
Sad hearts with sweet surprise,  
Be instant, like your Lord, in love,  
And lavish as His grace,  
With light and dew and manna-fall,  
For night comes on apace.

## EDUCATION.

—The third annual conference for the Black Belt negro farmers will be held at Tuskegee, Ala., Feb. 21. A meeting of negro women and one of teachers will be held in connection with it.

—Berea College, while in unusual need of money, has taken a long stride forward in the number of students in attendance. The enrollment, which for several years after the death of President Fairchild fell behind, is this year greater than ever before. There are 100 more students on the campus than at this time last year, and this, too, in the face of financial conditions that compelled many students who had arranged to attend to cancel their engagements for rooms and board. A gain of 100, or one-third, in a single year is something phenomenal for Berea, and the gain is largely in the higher classes. The efforts of the last few months to make the college better known to young people in the North have shown clearly that a vast number of young people in the North and East, who cannot well attend expensive schools near their homes, can obtain a good education at Berea at minimum cost, and amid such surroundings as to make the years of school life enjoyable and profitable. The new students are enthusiastic over the climate, the scenery and the school. President Frost is winning his way to the hearts of the people and at present is conducting a very hopeful series of revival meetings in the college chapel. Success to this Kentucky New England!

—Since occupying its new building, Bartlett Hall, the Y. M. C. A. of Dartmouth College has entered upon a new era of prosperity and is more and more asserting itself as a power for good. The past year has witnessed an important advance in its activity and influence. The most approved methods of Christian work have been introduced. Two religious services and one Sunday school have been maintained in out-districts around Hanover, as also four classes in Bible study, numbering nearly fifty men. Deputations have been sent to three preparatory schools in the State, to aid students preparing for college in taking a more decided stand as Christians, with encouraging results. Hand-books of useful information about the college and association were sent out during the summer to expected students, and the new men were met at the trains with cordial invitations to Bartlett Hall and the use of the bureau established to assist them in finding rooms, boarding-places, etc. The students of the medical college have been recognized as a part of the association, and for the first time have held weekly prayer meetings. Special religious meetings were held during the winter and

spring terms, resulting in the conversion of several. About forty-five per cent. of the 350 students now in college are professing Christians, and 188 are members of the association.

Happiness is not the end of life. Hope is better and holiness is best of all. It is our incompleteness which is the prophecy and pledge of our greatness. We are appointed to die daily in order that the inner man may attain his stature, as the acorn dies that the oak may wave its branches in the upper air. A restless striving for something better and higher is the sign and the seal of our superiority over plants and animals. As John Stuart Mill pithily said: "It is better to be a dissatisfied man than to be a satisfied pig."—*Dr. A. J. F. Behrends.*

A narrow faith has much more energy than an enlightened faith; the world belongs to will much more than to wisdom.—*Amiel.*

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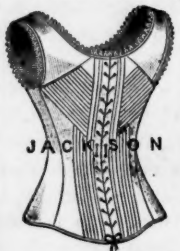


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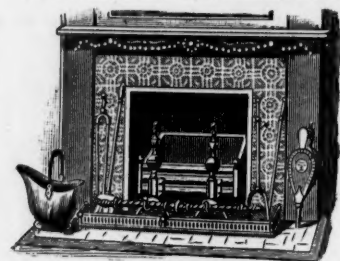
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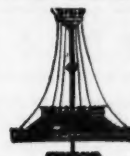
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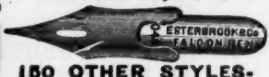
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Volume LXXIX

Boston Thursday 25 January 1894

Number 4

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And here is what a recipient of the paper writes:

I acknowledge my deep appreciation for the help derived from the Congregationalist in 1893. Nearly all my preparation for S. S. and prayer meetings were from my Bible, Webster's Dictionary and the Congregationalist. I am only a missionary—thank God—with a \$600 salary and six in family and could not have spared a dollar last year, and I beg pardon for referring to this, I only do so to show how much more you have assisted me by sending the paper than you know of. I do not know that I am to receive it for '94, but one thing I do know—I intend to try to get some of my people to subscribe, and if I am left out I can borrow. I do not see how I can do without it. If I can get a few subscribers I will supplement my salary and enlighten my people. The great need of Congregational congregations on this coast is to be in touch with New England Congregationalism, and I know of no better way to supply the need than to put the Congregationalist in circulation in each church.

THE news of the sudden death of President Shafer of Wellesley College comes with a painful shock to the many friends of that institution and to those everywhere who are interested in the higher education of women. She possessed rare powers of administration, and her plans were so clearly conceived and practical that she inspired confidence in their fulfillment. While her personality was never made prominent, it pervaded the college and gave it both dignity in its work and the inspiration for worthy and high scholarship. She won first the respect and confidence and then the affection of her pupils. She cultivated in the college, perhaps unconsciously, certainly with rare success, an atmosphere of unaffected cordiality among the students, which made every visitor feel at home and which gave an impression of quiet earnestness and unity of aim among all connected with the college. She had exceptional intellectual powers, with large and well-defined views on educational subjects, and her influence was felt for good in circles beyond the college. By inheritance, training and experience she possessed a beautiful and symmetrical Christian character. Perhaps the best proof of the high service she has given to Wellesley College will be the steadfastness with which, notwithstanding her death, its work will continue through the plans she has inaugurated and established.

Sixteen young people of a small New Hampshire town are absent from home, either in academy or college or engaged in teaching. Thirteen of them are members of the Congregational church in that town. This suggests several things worth considering, among them, that interest in higher education largely centers in these country churches; that from them go forth a large proportion of the teachers of the land; that the beneficent influence of these churches extends far beyond the limits of the towns in which they are placed; and that the best interests of the country require the maintenance of these churches, whose strength is impaired through the service they render to the public in sending their choicest members to be students and teachers in other places.

The New York *Evening Post* still repeats its misleading identification of the revolution in Hawaii with the missionaries and the friends of missions in America, declares again that the missionaries have robbed the Hawaiians, asserts that "after seventy years of work among the heathen the heathen are nearly all dead," which is quite true, nearly all of the 34,000 living Hawaiians being at least nominally Christians, and proceeds to say that the missionaries "are loudly denouncing the survivors and holding them up to the contempt of mankind," which is a libel and seems, upon its repetition in cold blood, like a libel for the love of it. Incidentally it falls into the curious blunder of saying that the Hawaiian

revolutionary government "is the first ever established abroad by American arms or influence." Has the editor forgotten Liberia? That it is easier to convert savages to Mohammedanism than to a high grade of Christianity we do not deny. It is always easier to get men up a mound than up a mountain. But the *Evening Post* cannot seriously expect us to thresh out the old straw of Canon Taylor's book at this late day. All right-minded Christians will consider carefully suggestions from experts, or from impartial observers, bearing on the methods of missionary work, but the editor of the *Evening Post* is evidently neither expert nor impartial.

## THE PERMANENT INFLUENCE OF PHILLIPS BROOKS.

A year ago this week the great bishop of the Episcopal churches of Massachusetts, up to that time intensely and joyfully absorbed in the activities of this life, was, at a moment's notice, summoned to leave them all and to enter upon the higher service of the life immortal. We all recall the widespread lamentations, and how the chief note in the universal plaint was due to the thought that a beloved leader had been cut off in the full vigor of his power and ere his influence had, as it seemed, reached its zenith. A year has sped by, and we are now at a point where we can estimate, to some extent, the permanent influence of Phillips Brooks and find what compensation we may for our personal loss in thinking how, since his death, he has continued to bless individuals and the world at large.

The mere fact that immediately after his death there was a great demand for his picture and for his writings would not be so significant, for that often happens when a man prominent in church and state passes away, but the striking thing is that all the year through the photographers and book-sellers report a steady sale of the quite numerous reproductions of the bishop's familiar features and of literature in any way relating to him. At the time of the holiday trade this popular desire was naturally more apparent, being stimulated by the appearance of additional books by or about him, such as his letters of travel, the sixth volume of his sermons, the Phillips Brooks Year Book and the republication, in attractive form, of his Christmas poems. They made acceptable and favorite gifts, and it was noticeable then, as it was all through the year, that the demand for them represented various phases of religious belief and all classes in the community.

But aside from this indication of continued appreciation of the great preacher no one can have moved about much among religious assemblages or read with any thoroughness the newspapers and magazines of the year without being struck with the frequent references to him. We have attended a number of young people's prayer meetings in different places and we have

been surprised at the frequency with which the young men and women in the course of their remarks alluded to or quoted him. They did this uniformly with some word of testimony to the help which they had received from his character and his words.

When we pass from these individual commemorations of him to those signs in the corporate life of society that he is still a factor and a force in present movements, we have but to note every concrete instance of a widening charity between Christians and a deeper interest in the progress of the race. For these were the ends for which he labored, and his soul must still rejoice in every assemblage where, as at the Parliament of Religions, unity is sought in the midst of diversity. It must also add to the joy of the heavenly life for him to witness the progress of every Christian enterprise which seeks the recovery and the redemption of the fallen. To what extent the leaven of catholicity is permeating the body to which he belonged we will not venture to pronounce here, but we cannot doubt that in the choice of his successors both in the Trinity pulpit and in the bishopric deference was paid to what would have been his wish. Moreover, at the recent Episcopal Church Congress in New York there were many utterances which accorded with his spirit and his outlook upon the pressing problems of the hour.

It is well on this the first anniversary of his death to note these things. We often mourn because the bravest and the worthiest are so soon forgotten when they die. The ranks close up and the world moves on without them—so we say. But it is not really so, and the way in which the world continues to love and revere Phillips Brooks is the conclusive disproof of the notion. We are not likely to have in our day so conspicuous an instance of enduring fame and influence, but what is true of him is only less strikingly true of every life which, like his, was swayed by great Christian motives and ideals. Every noble cause which is today helping to uplift the world owes its present momentum to the sacrifices and labors of those who toiled in its behalf in the years that are gone. We all stand on the shoulders of those who have preceded us, without whose consecrated toil we could never accomplish the tasks committed unto us. Our dear and sacred dead are still with us. The fragrance and beauty of their lives have been woven into the very tissue of our own. The work which they did for Christ and for men will outlast the hills.

God's way after all is best. As long as he was needed here Phillips Brooks lived to bless multitudes by his presence and his words. And now that he has entered upon that experience for which his mighty soul so often yearned, he is still potent in the world. So is every good man who has gone to his reward. So may we be when God calls us home.

#### WHAT ARE "INVITING" FIELDS?

The willingness of many pastors to consider new fields of labor has had striking illustration of late. We published, Dec. 14, an article entitled *Four Inviting Fields*, and depicting the attractive opportunities in certain rural parishes now unsupplied with ministers. The exact location of these fields was not specified. Inquiries at once began to arrive at this office concerning these places, accompanied usually by a request to be put in communication with the

writer of the article. Thus far as many as thirty such inquiries have been made, and the number is not more surprising than the places from which they came. New Hampshire and Utah are the limits east and west, while District of Columbia on the south and Wisconsin and Michigan on the north bound the lines in those directions. A few are old men, several are without charge, but quite a number are young and desirous of leaving their present pastorates for some cause and willing to help solve the problem of the country town.

We suspect that this manifestation of interest in these parishes may be partly due to the form in which their attractiveness was described, and it has been suggested that if the writer of the article referred to would set forth the advantages of the churches which his correspondents are now serving they might never think of leaving them; not that our contributor exaggerated, but in the matter of parishes, as in other things, a good deal depends on the way in which we look at them. At any rate, we are glad to report that there is a fair prospect of securing good men for the fields described.

In this connection we recall an interesting incident. Several years ago a small church appealed to us for a pastor. The fact was not disguised that the organization was not a strong one, but the opportunities of the field were portrayed in a way that would influence a consecrated man who was ready to work. Upon investigation we found that the place did offer an encouraging opportunity of service, considering its size and location, and, without naming it, we called attention to its needs in the hope that the right man would be forthcoming. One of the first letters of response came from a minister without charge, who related at length the grounds of his dissatisfaction with his previous charge and expressed his ardent desire to throw his entire energy into just such a field as we had described. Delighted that so soon a man had arisen for the emergency, we forwarded to him the name of the church in question. Judge of our disappointment—and his—when the fact transpired that it was the very church which he had been serving only a few months before.

#### THE TRIPLE ALLIANCE.

Two articles have just been printed in regard to this famous political partnership of Germany, Austria and Italy—one a letter by W. J. Stillman, in the *Nation* of Jan. 11, the other a contribution to the *January Fortnightly* by E. B. Lanin—which deserve general attention. Mr. Stillman, who has long been a resident of Rome, combats the theory that Italy's membership in the Triple Alliance has been the cause of her present financial crisis, and claims that her union with Germany and Austria has enabled her to get on with a smaller army and less expenditure for military and naval purposes than she otherwise must have found inevitable and now would have to incur were the Triple Alliance to be severed. He declares that the chief gain of the two northern powers has been Austria's security against an attack from the South in case of a war between herself and Russia, and that Italy never has been expected to enter aggressively into such a possible campaign. He also enumerates several other causes—excessive railway construction, an overgrown public service, reckless speculation, the abo-

lition of remunerative taxes, etc.—as the true and sufficient causes of the present Italian distress. The substance of his contention as to the Triple Alliance is that Italy does not, and should not, desire to withdraw from it.

Mr. Lanin takes a broader view of affairs. He claims that the alliance of Italy has ceased to be of any great value to Germany and Austria, that Italy is almost hopelessly bankrupt and that she can avoid bankruptcy only by surrendering her place among the great powers, that recent events prove that universal suffrage is certain to become a fact soon in Austria and will be followed by the withdrawal of that country from the Triple Alliance without regard to the other parties to it, and that Germany is too much harassed by internal difficulties to prevent this outcome. He declares that the leadership of Europe has passed from the Triple Alliance to France and Russia, that England has been ignored dangerously and that her only means of maintaining her present importance among the nations is to come promptly and formally to the aid of the Triple Alliance, loaning Italy money enough to put her upon her feet again and thus making it worth while for Germany and Austria to continue the Alliance and make it quadruple by including England.

Mr. Lanin appears to assume several points which still need to be proved; for example, that Austria no longer needs the security on the South which alliance with Italy affords and to which the advocates of universal suffrage in Austria cannot be indifferent, and that the recent apparent drawing together of France and Russia amounts to an actual political union for offense and defense. But whatever may be true about these matters, it certainly looks as if sufficient financial aid can be obtained by Italy only from England, if from any source, and as if much advantage might accrue to England from the union with the Triple Alliance which he suggests. England is now passing through one of her periodical scares about the comparative weakness of her army and especially her navy. The wonder is not that they occur but that they result in so little. Her army is small, is scattered over the whole world, is largely composed of inferior material, and is officered by men who, although of undoubted bravery, possess absolutely no military experience gained in conflict with large, well-disciplined armies such as those of the continental nations. Her navy contains many unsatisfactory ships and is not large enough, even including these, to protect her colonies and fight those of France and Russia together.

Mr. Lanin argues with much force that the one formidable enemy of England is Russia; that Russia means to grasp India and as soon as possible, even at the cost of war; that the English navy could do little to check her, even if France were not to take part actively with her; and that England's only safety lies in actually dismembering Russia, which must be done on land and cannot be accomplished except by such aid as the members of the present Triple Alliance could afford. He may be something of an alarmist, but there is force enough in his utterances to set all students of political history to thinking seriously. Certainly the probability of a great European war before long has increased gravely within six months. The situation in any one of half a dozen European nations may prove the actual cause of it, but the condition of Italy is



the most ominous today, both in itself and in its possibility of causing international complications. Americans have great cause for gratitude in the fact that we need not be embroiled.

### HOW CAN COMMON LIFE BE GODLIKE?

It is not the brilliant parterres of color in the flower garden which give its chief value to a farm. They are striking and beautiful but far inferior in importance to the acres devoted to raising vegetables, the meadows reserved for mowing, the pastures set apart for grazing or even the rough wood-lots which yield regularly their cords of fuel for the home or the market. So it is not the showy, exceptional events of life which determine principally its character and influence, but rather the spirit and aim which the performance of the often monotonous round of ordinary duties exhibits. Indeed, it is only rarely that he who fails to show fidelity in these proves to possess the energy, skill and good sense which emergencies peculiarly demand.

All this is according to the divine will and plan. Everybody instinctively distrusts a religion which does not shape and rule, at least so far as the evident motives behind them go, the common things of life and is a religion of Sunday and the house of God alone. The Almighty has caused human life to consist chiefly of comparatively inconspicuous matters and has bidden us dignify and ennoble them by illustrating in them our devotion to Him. This is as merciful on His part as it is wise. Most men or women cannot do great things but must live always on the level plane of ordinary life. There, however, every one, no matter how humble, feeble or poor, can shine by loving loyalty to God in what we call little things. Thus each of us has as fair and full an opportunity to honor God and win His approval as any one else.

Common life thus becomes Godlike when God's appreciative interest in it is comprehended and the honest effort is made habitually to sanctify it by living as we have reason to believe that Jesus would live if He were here in the flesh and in circumstances like our own. It must not be forgotten, also, that the most uneventful career, though outwardly it may appear actually insipid, is somewhat unlike every other, because of our inherent differences of individuality. God has implanted in everybody something of His own nature and common life becomes Godlike as fast and as far as this inborn likeness is given room for development and is cultivated. It is only the morally blind, the stupid or the sorely depressed who seriously doubt that common life can be Godlike. It becomes such whenever and to the degree in which it reveals the divine Spirit at work in a human heart.

This is a time when many church elections occur, and when the importance of faithfulness on the part of church officials may be pertinently emphasized. In some respects, however, the faithfulness of ex-officers, whether voluntarily retiring or retired, is even more important. Too often those who never missed a service nor failed in a duty while in office become remiss as soon as relieved of their responsibility. Such action is unfortunate. It raises a question concerning their former faithfulness. Was it for Christ or self? Was it spiritual or official? Their previous exhortations to faithfulness return as a bewildering echo. Retiring officers by loyalty to their suc-

cessors, by cheerful acquiescence and co-operation in others' plans, by faithfulness in their private positions, can often do as much to forward Christ's cause as when they were leaders.

### THE WEEK IN REVIEW.

The witnesses before the Senate committee investigating Hawaiian affairs have been Hon. J. L. Stevens, the ex-minister who is charged with having compromised the national honor by his acts, Prof. William B. Oleson of Worcester, whose contributions to our columns have made his views known in advance, and several of the naval officers on duty in Hawaii during the past year. Their testimony, with one exception, has not been favorable to Mr. Blount's veracity or to the tenability of the argument of the administration. Any real debate upon the question in Congress is shut off until after the vote on the Wilson bill in the House and the report by the special committee in the Senate. Another bit of correspondence was sent to the House on the 20th, in which is revealed the strained situation in Honolulu. President Dole, on Dec. 27, sent a letter to Minister Willis, which virtually charged him with duplicity and responsibility for whatever terror and anxiety the people of Honolulu had undergone since his advent, in that he never frankly declared the policy of the United States respecting the use of force in making its desires effective. Finally, he requested Minister Willis to state definitely just what he was authorized to do. President Dole, in this letter, showed less diplomacy and more indignation than any of his other papers have revealed. He made grave charges that gave Mr. Willis a right to demand specific proof, which he did in a reply written immediately. Two days later President Dole answered, stating that the receipt of a copy of President Cleveland's special message to Congress revealed the intention of the administration and made any further correspondence unnecessary, however, if Mr. Willis still desired the specifications, he was ready to furnish them. Mr. Willis then gave President Dole an opportunity to withdraw his letter of Dec. 27, but President Dole declined to do this. Then Mr. Willis reaffirmed his desire to have proof given of the charges made against him, and up to Jan. 5 had had no reply from President Dole.

Mr. Willis, in his letter to Secretary Gresham, accompanying this official correspondence, says that he felt that President Dole's criticisms were directed not at him personally but at President Cleveland, hence should be qualified or absolutely withdrawn, for he says that the instructions of President Cleveland to him have been strictly followed, or if departed from at all it has been in favor of "the beneficiaries of our wrongdoing." The inference is accurate. Mr. Willis has the word of the President that in all he has done he has simply followed orders. Whatever the verdict of history upon this affair may be, Mr. Willis will incur only so much credit or discredit as attaches to an instrument. The situation in Hawaii is strained and yet much less so than during the terrible suspense of Christmas week, when, though nominally friendly, Mr. Willis was most hostile to the provisional government. The men competent to create a constitution and framework of government are said to be at work upon it. Financially and morally the forces in control are stronger than ever before. In any

construction of a state there the leaders will have to solve a complex problem respecting suffrage. Lessons from the experience of the United States and Japan's present plight it is to be hoped will not be lost. So unfit to pass laws and determine the policy of state have the representatives of the Japanese people shown themselves during the years that have intervened since the Diet was created, that of late the emperor and cabinet, exercising a power wisely retained, have done little save proroguing the parliament and refusing to sanction the passionate clamor of the people. Some of Japan's best friends freely say that her suffrage policy is twenty-five years too previous.

The letter from Senator Voorhees to Secretary Carlisle, which preceded the latter's official proposition to issue bonds—to which reference is made in our Business Outlook—is a humiliating confession of the inability of the party in power to legislate safely when national credit is imperiled. Left without any option, Secretary Carlisle was compelled to take refuge in a forced and possibly illegal interpretation of powers conferred upon the Secretary of the Treasury by the act of 1875, which law explicitly referred to the resumption of specie payments, and only by perversion of plain intent can be made to justify the use of the gold paid for the new bonds in the payment of the current expenses of the government, which use unquestionably is contemplated by Mr. Carlisle. While it is true that conservative sentiment in the North and East is disposed to refrain from criticising the Secretary of the Treasury for his exercise of authority, there are those who deny his right and oppose any such method of raising money, and a combination of Populists and Knights of Labor has begun legal proceedings in the District of Columbia courts to enjoin Mr. Carlisle from proceeding. Moreover, the House committee has decided to report adversely upon the plan, and there is danger that when the matter comes before the House the proposition of Mr. Bland to coin the seigniorage may be substituted. Be the outcome what it may, it is beyond dispute that as a tactical partisan blunder—none the less so because inevitable—the bond issue will weaken Democracy in the South and West.

The introduction of a bill pensioning Confederate soldiers who also served in the Mexican or the War of 1812 will afford an opportunity of testing the temper of Congress upon two points, viz., the duty of discouraging treason and conserving the interests of the taxpayer. The latter meanwhile possibly can extract some satisfaction from the statement that the amount estimated as necessary next year for payments to pensioners is only \$150,000,000, an outlook due partly to the rapidly diminishing number of veterans and partly to the discoveries of the present administration respecting the frauds of pension agents and their tools. President Cleveland's veto of the bill granting authority to a corporation of capitalists to construct a bridge over the Hudson River between Hoboken and New York City embodies the convictions of those most vitally interested in the shipping industry of the metropolis, and at the same time it frustrates for a time the plans of the great railroads for securing an entrance for passengers and freight in the heart of the great city. The company, when chartered by the

Legislature of New York, proposed to build a bridge without piers. It induced Congress to agree to the erection of piers in the great highway of commerce. Is the lobby responsible for this? The question is none the less pertinent because of the wise veto. The nomination of Hon. Wheeler H. Peckham of New York City as successor to the late Justice Blatchford on the National Supreme Bench, while it shows Mr. Cleveland's tenacity and desire to fight the senators from New York State, is not a wise act. Factional contests should not be allowed to enter in any such serious duty.

Ohio, Kansas and Iowa have had lynchings within two weeks. Governor McKinley of Ohio, when waited upon by a deputation of negroes from the Ohio Legislature, pledged his word that if the Grand Jury of Adams County failed to indict and prosecute promptly all responsible for the lynching of the negro then he would personally see to it that justice is done. Inasmuch as many well-known citizens participated in the lynching, it will be interesting to see the outcome. Ohio has been wont to hurl stones at Georgia and Mississippi in the past. Can she do it in the future? The truth of the matter is that the whole nation needs a good, generous dose of iron and lime—viz., respect for law and order, and the day has about passed when the North pot can call the South kettle black.

The deplorable results of any such crusade as the American Protective Association is engaged in have been seen in Missouri and Wisconsin during the past week. There are ways of combating error that are legitimate and others that are illegitimate. A man can become indecent in attacking indecency, and immoral in fighting immorality; the West has many and the East not a few men and women who are making a profession of and a living by trading upon the credulity of a well-intentioned but much misled following. Two such last week felt the violence of angry Roman Catholic mobs, and one of them, we are glad to say, is to be given an opportunity to prove in court the truth or falsity of his assertions respecting the unchastity of the nuns in a neighboring convent. Thank God, the old riots in our great cities on March 17 are a thing of the past, and no one can look without indignation upon the creation or renewal of old feuds in the villages and towns of the Interior and West, and yet such a result is inevitable if the A. P. A. continues to flourish there as it has during the past five years.

The work of the National Divorce Reform League is such that it is difficult to estimate or summarize the extent of its influence each year. Yet no one looking over the annual report just rendered by its secretary, Rev. S. W. Dike, can fail to see that, through its official literature, through the lectures given by its secretary and through its pressure brought to bear upon legislators, it is rendering a great benefit to society, the family and the individual, and is deserving of adequate, generous financial support. From the collocation of facts found in the annual report, it is pleasant to learn that the drift of legislation, especially in the West, where most needed, is toward making both marriage and divorce more difficult. During the year eleven States have joined the eight previously enlisted and appointed commissions on uniform legislation. The commissioners met in Milwaukee last fall and delegated

the important subject of uniform marriage and divorce legislation to a committee, which is now at work. Thanks to the stimulus of this society and the hearty co-operation of the European bureaus of labor statistics and our own national and some of the State bureaus, the material for a scientific study of the great problem is much more abundant than it formerly was, but at best it is meager and varies in uniformity. Much aid could be given in this direction by the United States if our national census machinery could be made a permanent bureau and an opportunity given for slowly but surely getting at all the facts which are to be found in the material collected. It is an omen of better days that such institutions as Vassar and Smith Colleges, Cornell, Brown and Syracuse Universities, and Auburn, Colgate, Union and Boston University Theological Seminaries, and a university extension class in Norwich, Ct., have deemed it necessary to call upon an expert to instruct them on questions pertaining to the home and the family, viewed as factors in the social structure and considered in the light of the evolution of institutions.

European thought centers upon Italy just now, for her future relations to Germany and Austria and her internal troubles affect intimately the welfare of many more than those most directly concerned. Stern martial law is succeeding in controlling the passions of the peasantry in Sicily and Carrara, but only by a display of such preponderating force that the query has inevitably been suggested: If such an army is necessary to maintain order and loyalty within, how insignificant is the remnant left with which to defend the county from without? Now comes the startling charge that Rudini, the late premier, was disloyal to the Triple Alliance idea, and was detected coquetting with Russia and France. The French House of Deputies has indulged in a characteristic somersault. First it gave preponderating majorities in favor of propositions introduced by socialists respecting the disposition of the profits accruing from the recently authorized conversion of bonds. Then at the solicitation of the premier it gave quite as large majorities repealing the acts of a few minutes before. Such pliability is picturesque but can scarcely be reassuring, say, to Russia, supposed to be France's indispensable ally.

The debate in the German Reichstag has revealed the intense dissatisfaction of the South German states with the fiscal policy of Caprivi and the irritation that has come from the continued supremacy of Prussian conceptions of the burden of taxation to be borne by the empire. Hereafter Russian immigrants will not be able to enter upon and depart from German territory for the United States unless they can give proof of ability to comply with the new and stricter regulations that we have imposed; in other words, Germany is tired of having those whom we have rejected returned to her. Servia promises once more to be a live center of threatening possibilities, owing to the return of the ex-king, Milan. The Armenians of Turkey are reported to have successfully enlisted the sympathy of the United States minister, Mr. Terrell, in an effort to induce the sultan to suppress the persecutions of the Armenians by the Kurds. The Armenians in this country are at work framing petitions to President Cleveland for similar and kindred aid. From South Af-

rica Sir Cecil Rhodes, smarting somewhat under the lash of English criticism, again remarks that the British may lose South Africa for the same reason that they lost the American colonies. News of China's inadequate reparation to the Swedish Mission and the hollowness of the victory wrung from the empire has reached the world at last, and its true significance is described for our readers on page 121 by one who knows whereof he speaks. From the interior of Asia tidings of a terrible earthquake in Thibet last August have just come. Nine thousand square miles of territory were devastated and the Grand Lama and ecclesiastical headquarters of the Thibetan Buddhists swept out of existence. From Afghanistan comes the welcome news that the amir has recently formally opened and given his official support to a system of industry housed in workshops and employing European machinery, which he hopes will do much to civilize and benefit his people. India's attempt to bolster up silver has been confessed a failure, and trade in Calcutta, Bombay, Hong-Kong and the Orient is in a chaotic state.

### IN BRIEF.

The prominence of churches and Christians in the present efforts to relieve distress and destitution must bring to many a man now, if never before, a realization of the fact that there is no institution so deeply and permanently interested in suffering humanity as the church of Christ.

"Assure yourselves that you shall never have the comfort of his friendship for whom you pray not." So says a little book of devotion written two centuries ago. There is in that sentence a whole volume of valuable advice for gathering and cementing a circle of choice friends.

"No great loss without some small gain." At Lowell the hard times have affected the business of the saloons to such an extent that the property of one has been sold under sheriff's sale and attachments have been placed upon two others, while a fourth has recently been mortgaged for \$3,000 and a number of other saloons have dismissed bartenders to reduce expenses.

The Christian Endeavor topic for the week beginning Feb. 18 is For What Does Our Denomination Stand? We would suggest to those who desire to prepare for the meeting in advance that as a compact statement of the subject nothing is better than Dexter's Handbook of Congregationalism. A good but brief historical sketch is Huntington's Outlines of Congregationalism. Every minister's library ought to contain Dexter's Congregationalism as Seen in Its Literature and Walker's Creeds and Platforms of Congregationalism.

One notable feature of the hard times has been the proportion of failures of firms whose assets have been larger than their liabilities. On the other hand, some firms have been doing a very large business on capital utterly disproportionate. For example, it is announced that the Guarantee Investment Company of Chicago has liabilities of \$5,500,000, with good bonds amounting to \$100,000 and \$449 cash. A country whose laws permit men to do business with a capital of two per cent. of their indebtedness will always be in danger of panics.

From applications made to the Ministerial Bureau in the Congregational House it appears that many students are persuaded to come to the Theological Seminary of Boston University by the expectation that they will be able to support themselves by preaching. Of course the Methodist Church to which they belong has very little to offer in this way,



as nearly all its pulpits are supplied. We fear that most of those candidates for the Methodist ministry who hope to find support from Congregational pulpits during their preparatory course will suffer disappointment, though our sister denomination has lost by these means some very good men who have been educated at its expense.

Rev. Prof. J. H. W. Stuckenberg tendered, Dec. 4, 1893, his resignation as pastor of the American Chapel in Berlin, Germany. It is to take effect Sept. 1 of this year, or sooner, should another pastor be secured. Dr. Stuckenberg has been for thirteen years connected with the American Chapel, and since June, 1887, its pastor. He now purposes to return permanently to America. During his ministry much interest, in this country as well as in Berlin, has been aroused in the Christian work for Americans in that city. Some \$40,000 have been raised to build a church, much of it by the devoted labors of Dr. and Mrs. Stuckenberg, and more is promised. The pastor and his wife are greatly beloved by the American colony in Berlin.

These are anxious times for those who administer our missionary societies. The anxieties of those who have charge of similar organizations in other denominations are fully as great. The executive committee of the Baptist Missionary Union reports that of the \$600,000 imperatively necessary for the year's expenses the first eight months have brought only \$62,178. The Presbyterian Board has received during eight months \$243,023 toward annual appropriations amounting to \$1,045,496. In these times it is of the first importance to maintain established organizations. New enterprises, with very rare exceptions, have slight claims on money which might otherwise be given to already crippled societies, the fruits of whose labors are vanishing for want of support.

It is significant that in the sharp debate in the House of Representatives on the tariff the burly ex-Speaker Reed and the gigantic Bourke Cochran both fell back upon divine providence to support their contentions. "Thank heaven," said Mr. Reed, "the success, the good fortune and the prosperity of the laboring man does not depend on these men who rend their shouts of praise, but upon the laws of the Lord God Omnipotent." "My judgment," said Mr. Cochran, "is that every conclusion which the American people have reached in their history upon any great question has sooner or later come into direct conjunction and harmony with the laws of God." The Protestant Republican and the Roman Catholic Democrat both recognize the validity of the decisions of the divine supreme court.

We publish again in this issue the Appeal of the American Missionary Association in connection with the Sunday before the birthday of Abraham Lincoln, Feb. 11. The association is now over \$70,000 behind in the support of its work. The impending contraction of its missions would result in disasters all along the line which it would take years to remedy. A leaflet has been printed by the association containing replies from various mission fields, which show what the necessitated retrenchments would mean. It ought to be read everywhere. We earnestly hope that the hard times do not mean a needless retreat from fields where so much has been won. As one of the speakers at the annual meeting of the association said: "Let the churches push the officers, the officers will push the workers, and the workers will push the work. You cannot take an intrenchment by a retrenchment."

It is estimated that more than one-third of the inhabitants of Boston have been vaccinated within the last few weeks. There is a great contrast between the present willingness to undergo this treatment and the popular opposition to it when it was first introduced into this city in 1721. In that year

there were 5,989 cases of smallpox in Boston, one in seven of them proving fatal. But those who advocated "ingrafting," as it was then called, were assailed in pamphlets—there were no newspapers then to offer expression to the popular excitement—and threats of personal violence were freely uttered against those who advocated the novelty. It was strongly advocated by Rev. Cotton Mather of Boston, but a very popular sermon against it, aiming to show that Satan was the inventor of ingrafting, was reprinted in Boston from a London pamphlet. Its text was Job 2: 7: "So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

#### STAFF CORRESPONDENCE. FROM BOSTON.

##### Recent Lecturers.

One of the most interesting of the guests whom Boston has been delighted to welcome this season is Sir J. William Dawson of Montreal, who finished last week at the Lowell Institute his course of six lectures on The Meeting Place of Geology and History. He is one of the most devout as well as one of the most eminent of living geologists. For nearly forty years he has been principal of McGill University, acting also as professor of geology. He resigned his position last year on account of advancing age, and Prof. Henry Drummond has been invited to be his successor. But though seventy-three years old he is still vigorous. He is a charming conversationalist, a firm believer in the Bible as an inspired book, and quite conservative in his views of its teachings. He finds no evidence of any other mode of origin for man than that he is the product of divine creative power. His books, among which are The Story of the Earth and Man, Modern Science in Bible Lands, Fossil Men and Their Modern Representatives and The Dawn of Life, are among the most popular, as well as thoroughly scientific, works on geological subjects.

A very attractive lecture of quite another sort was that given by Mr. H. H. Ragan last Thursday evening at the Y. M. C. A. Hall on the Columbian Exposition. With great skill Mr. Ragan has grouped the most interesting features of the World's Fair, while his stereopticon views, especially those representing the buildings and water views by night, are superb. To one who has visited the fair the pictures, with the lecturer's comprehensive and vivid descriptions, bring fresh surprises and new discoveries. It is fortunate that in this way the most valuable impressions from a general view of the exposition may be preserved.

Last Wednesday was the 187th anniversary of the birth of Benjamin Franklin, and the fund which he left to Boston was paid on that day by its treasurer to the city. The amount to which it has grown in the century since the bequest was placed in the hands of trustees is \$329,300.48. It is to be used to establish the Franklin Trades School. Franklin was baptized in the Old South Church, of which his parents were members, Jan. 6, 1706. The only celebrations commemorating his birth last week were the meetings of the Franklin Typographical Society, the Press Association of Lynn and of the alumni of the Franklin Grammar School, Boston.

##### Cheap Restaurants.

The reports of the efforts already made for the relief of the unemployed continue to be encouraging, though the almoners of the public bounty have all that they can do to

keep up with the demands upon them. Within the first three weeks the restaurant on Kneeland Street has served over 10,000 meals at five cents apiece. From about thirty meals served on the first day the daily average has increased to 800 or more. Of those who frequent the restaurant only one-tenth are found to belong to the tramp class, whereas the others are needy men, worthy of help. Another five-cent restaurant for women will be opened this week at 473 Tremont Street (near Dover), as the most advantageous place. It is also proposed to open an eating house at the North End if an increase of funds will permit. The committee is composed of professional men, journalists and business men. They are acting with the advice of men of experience, so that the results may be most successful. It is even hoped that in time meals will be furnished for less than five cents. The committee intends to carry out its plans on strictly business principles, so that, if a slight profit is made, those who are dependent on them shall not feel that they are simply objects of charity, and, furthermore, that their course may be justified against the argument of some that they are competing without profit against established business. In justice to those who have furnished the means and taken the responsibility of the undertaking, it should be said that their personal interests are not considered at all.

##### A Methodist Settlement.

Another mode of helping the needy is going on in the North End at the Epworth League House, a university settlement on Hull Street. Here needy women may receive aid, not as beggars but as honest seekers after employment. The "Doreas Work" distributes material among the poor, which is to be finished neatly according to directions. On its return within a week, a fair price is paid, and it is put on sale at cost. From the "clothes cupboard" about a thousand finished garments have been distributed and at the "jumble sale" on Mondays new and old suits are sold at cost or below it. After a year of work in this region of foreigners, the North End Methodist Episcopal Church has been organized at the League House, with a membership of seventy, composed of Italians, Portuguese, Jews, Americans and others. Inasmuch as the church has no meeting house, the members have adopted the novel plan of meeting on Sunday afternoons by nationalities, in different places in the vicinity. On week days classes for girls are taught in industrial work, physical training and kindergarten. In this way efforts are made to reach the parents through the children. The settlement idea is appealing to Universalists also and this week a meeting is to be held to take definite steps to embody purpose in action.

##### Work for Sailors.

Among the sailors more work has been done by the Seaman's Friend Society and others during the past year than in any year previous. The gospel meetings, concerts and suppers, all freely given to the mariners, are attractive elements in the work. That thousands of men literally have been reached and hundreds have asked for spiritual help is evidence of the "continual revival the past year." During this season of depression about twice the usual number of sailors are receiving direct aid. Free meals and clothing are given to needy ones at the rooms of the society on Hanover

Street, and lodgings are provided for scores of men at some of the sailors' boarding houses in the city. Not the least important part of the work is done on board the ships in port. Missionaries and helpers of the society, and Christian Endeavorers as well, go down into the forward part of the ships, with Bibles and song-books, to hold prayer meetings. A whole crew is often supplied with "comfort bags," containing a Bible or Testament together with other articles of use to a sailor. In these and additional ways, such as calls and letters sailors from all parts of the world are helped and, it is believed, sincerely converted.

#### FROM NEW YORK.

##### College Settlements.

On Monday evening, John H. Washburn, Esq., in the chair, the Congregational Club discussed the topic of Settlements Among the Poor. Rev. Dr. George Hodges, dean of the Episcopal Theological Seminary, Cambridge, Mass., opened with a brief statement of the motive and object of this form of beneficence, an historical account of its English origin in the brains of Maurice and Kingsley, its importation to our country, its somewhat rapid embodiment in such enterprises as the Hull House, Chicago, and similar institutions in New York, Boston and other large cities, and its steadily deepening hold upon the minds, hearts and pockets of benevolent people generally. Miss Jane Robbins, M. D., of our College Woman's Settlement in Rivington Street, and Mrs. Bird of the University Settlement in Delancy Street—Dr. Stanton Coit being unavoidably detained—unfolded the purpose, method and results of those organizations. Miss Bradford of Montclair spoke of the work of the Whittier House in Jersey City—named in loving memory of the Quaker poet. This is a new experiment in the general line of settlement work, having the hearty sympathy and co-operation of Mr. Scudder's People's Church and other good folks of Jersey City, the poormaster not excepted. On Miss Bradford's conferring with him for advice and such helpful recognition as her cause might seem entitled to, that worthy official propounded three questions: "Are you going to send flowers to murderers in prison?" "Are you going to give money to everybody that asks it?" "Are you going to pet scallawags?" Receiving a negative reply in each case, he said, "I'm with you; go ahead!" The outcome of the evening's talk was a strong confirmation of the claim of workers in this line—that close personal contact and Christian sympathy with the poor, even when made so by their own faults and failings, may be confidently relied on to reclaim such a proportion of those well worth saving as shall amply repay the cost in time, labor and the severest self-denial.

##### Essay on the Holy Spirit.

Dr. Virgin read a profitable paper before the Clerical Union on the Conditions for the Outpouring of the Holy Spirit. Its interest and value came largely from the fact that his conclusions were largely the fruit of his own Bible study and, now long, experience in actual work, rather than of reading the ideas of others. His chief "conditions" were these four, two positive: (1) Recognition of the *personality* of the Holy Spirit (a vital point); (2) willingness to be but instruments, to be used or set aside; and two negative: (1) freedom from limitation of

the Spirit to times and seasons; (2) absence of antecedent disappointment at results.

##### Prosperous Pilgrim Church.

The Pilgrim Church received additions at every communion in 1893, as in every year of Dr. Virgin's pastorate, and the same was true of this first communion of 1894. The house of worship has been newly carpeted and cushioned, has received the gift of a beautiful solid mahogany communion table and of a mural tablet on which are announced the hymns and passages for responsive reading at each service. A kindergarten has lately been added to the church's provisions for training her children. The audience-room and parlors were decorated and well filled the other evening in recognition of the pastor's silver wedding. A liberal entertainment, many gifts, three hours of handshaking, many congratulatory letters from absent older members and neighboring pastors were among the pleasant ways of assuring Dr. and Mrs. Virgin of the affectionate remembrance of a multitude of friends.

##### Revival Signs.

The Week of Prayer was observed by the churches of New York, Brooklyn and vicinity of all denominations with more than usual interest and with manifestly good results. The Broadway Tabernacle people held well attended and lively meetings every evening for prayer and conference, by which many were interested and profited. Every afternoon at four the Evangelical Alliance union meetings were held at the Collegiate Reformed Church, and no man or woman having the spirit of prayer had far to go to find a gathering of believing souls uniting in supplication for the progress of the kingdom. Evangelistic services are still daily held in both cities, with encouraging attendance.

##### An Important Conference.

A meeting unknown to outsiders, but of marked interest and importance to the national home missionary work, was held this week at the Bible House, viz., the annual convention of the executive committee of the Congregational Home Missionary Society with the efficient representatives of its auxiliaries. Of the thirteen auxiliaries twelve were represented, and two days were closely filled with conference and discussion as to the amount of receipts reasonably to be expected in the forthcoming fiscal year—April 1, 1894 to March 31, 1895—and the just apportionment thereof to the fields cared for by the society in forty-seven States and Territories. Every auxiliary had plenty of urgent calls for much more money than it seemed wise and just to lay out upon its own fields, in view of the financial stringency and of the enlarged and steadily growing claims of the dependent States. A commendable spirit of self-denial as regards the work in their home fields and a fair recognition of their duty to care for their weaker brethren were generally shown by the auxiliaries. The result was a clear conviction of the unwisdom of planning to enlarge the outlay of the current year and a strong hope that the same amount of work may be done.

##### Want on the Increase.

Ministering to the poor is still the chief business of an increasing number of devoted men and women, the liberal gifts and collections of the *Tribune* and other papers, enhanced by the thousands from the gains of enterprising business firms, supplying these with the wherewithal to take care of

themselves while caring for others. Naturally the number of households and individuals in all stages of destitution also grows daily with amazing rapidity and will continue to grow so long as the vast multitude loving to live without work know where they can be fed free of charge and get something for nothing. Columns of the daily press are filled with affecting stories of the sufferings of other families professing to be willing to work if work can be had. Yet the various provisions for the temporary employ of such do not appear to be seized upon with very marked avidity.

The supply of life's essentials for the smallest possible sum of money or for work is still gaining friends and patrons among the wise. So is the effort to make tenement house life more tolerable by neighborhood entertainments, such as music, games, readings, recitations, etc., gratuitously given by men and women who know the gain there is in keeping the poor from dramshops and other deadly enticements of Satan.

##### In Behalf of Newsboys.

Among the new plans of the benevolent people of Brooklyn is one for the benefit of newsboys. It is to buy or hire a suitable building for a home where under proper rules and regulations newsboys may live. After their two trips for selling the morning and evening papers, they are to return to the home, report their sales and hand in the money. Of this a certain portion is to go toward the support of the home, for their food, clothing, lodging, etc., another portion is to be held as a savings fund for the boy's benefit later, and the rest he is to have for spending money. In the intervals between their outdoor work the boys are to be taught in the common branches, "the three R's," etc., and in other ways prepared for future comfort and usefulness in life, if they shall show a desire to rise above the dangerous life of the street.

A plan is afoot, started by the excellent Rev. Dr. Greer of St. Bartholomew's Church, for saving the honest and self-respecting poor from the abominable nuisance of pawnshops. His church, by trusted visitors, cares for many poor families, whose true condition is well known at all times. Among other devices for helping them over hard spots he and his friends are proposing to open an office for loaning small sums, at a nominal interest, on articles that may be temporarily spared from the family supplies, the clothing, bedding, etc., to be put in order by the helpful women of the church, and if unredeemed to be sold at the lowest price or, if needful, given to the poor at the expiration of the time for which it is pledged. This scheme ought to be the seed of many more like it until the robberies of the regular pawnshops shall be heard of no more. HUNTINGTON.

#### FROM WASHINGTON.

##### The Bond Issue.

Notwithstanding a slight progress toward the completion of the tariff bill the Democrats are still in the midst of grave difficulties. The great event of the past week was Secretary Carlisle's formal announcement of a new \$50,000,000 bond issue. But this move on his part, though long expected and rendered practically a necessity by circumstances, and though hailed with joy and approbation by sound financiers of both parties and by sensible men generally, has been met at once by an angry chorus of denunciation from Southern and Western



members, mostly Democrats, and, so far forth, has tended to widen the breach in the party. The opposition in this case is pretty much the same as the opposition in the silver repeal struggle. Mr. Bland, Mr. Bailey and many others of that ilk are concocting resolutions of censure against the secretary and will endeavor to pass a bill providing for the coinage of the silver seigniorage as a substitute for the bond issue. But Congress cannot prevent the secretary from issuing bonds under the law of 1875, if he chooses, and he has now chosen so to do after due deliberation and after waiting just as long as it was safe to wait for Congress to authorize the issue of a lower rate bond than the 1875 law allows. Mr. Carlisle's course in this matter has been perfectly logical throughout, and he is upheld by the conservative and substantial element, among which the expectation is general that an issue of another fifty millions, or even more, will soon be announced. The condition of the treasury has become so critical that its attendant physician will feel justified in resorting to whatever heroic treatment may be found necessary.

#### The Tariff.

The "slight progress toward the completion of the tariff bill," already alluded to, is very slight indeed, and more apparent than real. The most marked feature of the tariff debate thus far has been the development of an unexpectedly strong Democratic sentiment in favor of radical free trade. It was known that there would be violent opposition to the new tariff bill from forty or fifty Democratic protectionists, but during the last few days a still stronger protest has been made by a great number of Democrats, who complain that there is too much protection in the bill. The ways and means committee Democrats and the President and Cabinet are much perplexed and disconcerted by this sudden and unexpected attack in the rear. They seem to have been totally unprepared for it. In forming their bill "with a discriminating element of protection in it" they fondly hoped to hold all sections of the party together in its support. But it now appears that they have only alienated both wings. Once already the committee has sustained defeat, the House passing Mr. Johnson's amendment, to have the free wool clause go into effect at once, by a majority of ten. Although the bill is expected to pass the House finally without much alteration, under the stimulus of the party whip, it does not in reality give satisfaction to the majority of the party, and it would not be surprising if it were so changed before it gets through the Senate—if it ever does—as to be in effect another bill.

#### Conflicting Interests.

The timidity of the party managers is illustrated by their course with regard to the internal revenue and income tax features. At first they were proposing to combine these with the customs features in one bill, as was natural. But now they have decided to bring in a separate internal revenue bill, simply because they feared that it would defeat the tariff bill to load it down with an income tax. A great deal of bitter feeling has been generated by this action, and it is believed that as soon as the income tax bill is reported in the House its friends will move to attach it to the tariff bill as a rider, so that both may succeed or fail together. The people of the North and East do not yet appreciate, probably, the intensity of the feeling of the West and South

on this and kindred subjects. They are violently opposed to bonds, and vehement in their demands for an income tax, free silver, greenbacks, free trade, or anything else that they think will make them as well off as the Easterners. Many of them would like to throw the Wilson bill overboard incontinently and substitute for it a free trade bill pure and simple, and follow it up with another Bland bill and a thumping income tax. The growth of this populist spirit in the Democratic ranks of late is giving the cooler heads much concern, and the anxiety is not confined to members of that party.

#### Hawaii.

Interest in the Hawaiian matter has subsided considerably at the capital, but not on account of any change in the public opinion respecting the matter. The testimony given by Mr. Stevens and all the other witnesses examined, except Mr. Blount, has sustained the claims of the revolutionists as against those of the restorationists, and it is quite evident that the latter can get no support from Congress. The President himself sees this now, and his later messages indicate that he is entirely willing to let the matter drop where it is. After the tariff discussion is over the House will take some action in respect to Hawaii, and will probably discountenance both annexation and restoration. Mr. Stevens will probably be blamed and the provisional government recognized as the *de facto* government. Very likely a colorless resolution of confidence in the President's rectitude may be tacked on.

While the House has re-echoed with political defiance and personal recriminations growing out of the tariff debate, the Senate has been jogging along quietly on the road toward the repeal of the federal elections law, which seems to excite very little interest. There was a lively episode the other day over an incidental reference to the civil service law, which served to prove that the reform has a great many strong enemies in all parties, Senators Gallinger, Allen, Berry and Cockrell denouncing it *in toto*, while Senators Hoar and Lodge were almost the only ones to defend it.

#### Religious Matters.

The winter is witnessing here an unusual degree of religious, moral and benevolent activity. The suffering among the poor, owing to the hard times, has led to the formation of a very efficient system of relief by various charitable organizations. The impudent challenge of the race track gamblers last month was met in a manner which they obviously did not expect, and, after several legal bouts, they have retired from the field, worsted at all points, and will not again undertake to establish their business here. Perhaps it was this danger and narrow escape which caused the subsequent marked interest in things spiritual. At all events, this interest is unmistakable. The church services and other religious meetings have been unusually well attended all winter, and at present the whole community is much engaged in preparations for the Moody meetings. The call for a volunteer choir resulted in the gathering together of nearly 2,000 persons of every Protestant denomination—several hundred more than the Foundry Methodist Church could hold—and similar enthusiasm is manifested in arranging all the other details. All the Protestant clergy are heartily enlisted in the work, and it bids fair to result in a notable religious revival.

Jan. 20.

C. S. E.

#### FROM THE INTERIOR.

##### Labor Meetings.

In these times of business depression it is to be expected that men out of work will discuss with more than usual earnestness questions relating to labor. Every Monday the papers are full of reports of meetings held on Sunday by labor unions, most of them closing with resolutions demanding employment from one source or another, and generally containing considerable criticism of capital as the cause of the present financial difficulties. The demands this week are that government take possession of mills and foundries, indeed of all manufacturing plants, and furnish employment to all who need or ask for it. At one of these meetings last Sunday a committee was appointed to appear before the Common Council with the request that all public works possible be undertaken, and all funds in hand or obtainable be expended in paying for extra improvements. A good deal had been said about the necessity of making an impression and asserting the rights of labor, but better counsels prevailed, so that only a few persons, among them, as leader, the notorious T. J. Morgan, appeared at the City Hall as the representatives of labor. He spoke very temperately and the petition he bore was referred to a wise and sympathetic committee. It was the refusal of the mayor to permit the various unions to mass themselves in front of the City Hall, or even to fill the streets with their processions, which prevented trouble.

Meanwhile charity is struggling with this great problem of furnishing work to the famishing. As fast as money comes in it is paid out in small sums to those who are willing to earn enough to keep soul and body together by sweeping the streets. The amount contributed for this purpose shows a gratifying increase and a genuine sympathy for those who are suffering on the part of those whose daily income is small. Members of many business houses contribute regularly week by week.

##### Mr. Stead Once More.

Mr. Stead has spoken again this week, this time at the People's Institute, where he had a large and sympathetic audience. His subject was, Who Are the Disreputables? His answer, not recognized criminals alone, but the "predatory rich," men who make money out of monopolies, who steal valuable franchises, or get them by bribing city fathers, who live at the expense of society, and "the idle rich," those who do nothing either with their money or their leisure to make the world better. Admitting, as every one does, the monstrous wickedness of those who obtain charters from city councils at a tenth of their real value, it does not follow that privileges now worth \$200,000,000 were at first worth anything like that sum, or that those who now have stock in our city railways get more than fair returns on their investments. It is hard to see how needed improvements in our cities could be secured were private capital refused the privilege of making them and assuming the risk on its venture. Not every investment of this sort has proved remunerative.

##### The Columbian Museum.

At its annual meeting this week, the City Railway voted to give \$100,000 in World's Fair stock and \$50,000 in cash to the museum, provided it be located at Jackson Park. This is the condition on which Mr. Leiter's gift of \$100,000 was made, a condition which will not be complied with if the

name Field be connected with the museum. We have had quite a scare over the reported insecurity of the Art Palace, the building which it is supposed will be used for the museum, at least for the present, and in which millions of dollars worth of rare objects are stored. Careful investigation has shown the entire safety of the building and its contents. It is probable that the museum will obtain the W. J. Gunning collection of idols, which attracted so much attention during the fair, and perhaps, also, the ornithological collection of Mr. Charles B. Corey of Boston. Both of these collections are very extensive and of great value.

#### The Art Institute.

The Art Institute has been made the recipient of the Braun collection of photographs, about 18,000 in number and costing \$15,000. Dr. D. K. Pearsons, who has done so much for Western education, is the donor. These photographs will be of immense value in developing and directing our study of art. The institute has, as is reported, experienced something of a disappointment this week in learning that one of its slabs from the East, bearing an inscription which no one had hitherto been able to decipher, is wholly worthless, the inscription having been made by a soldier, whose name is Ringler, A. D. 1857. The discovery was made by the soldier himself, who read the inscription to the authorities and explained to them how he happened to make it. It cost a good deal to bring the slab from Smyrna, but the lesson is worth all that it has cost. Mr. E. G. Mason, one of our best historical scholars, the president of our Historical Society, having recently obtained possession of the first deed ever given for Illinois land, has made the society its custodian. This society has already in its possession some rich historical documents, and not the least in value is this deed, which has recently come to us from France.

#### The Churches.

The First Church, Dr. Goodwin, pastor, has continued the free seat system another year, with encouraging results. Both income and audiences have increased. Nor has there been any falling off in benevolences. These for the past year, if gifts to the seminary be included, are between thirty and forty thousand dollars. The South Church, counting in contributions to the seminary, reports more than \$22,000 in benevolences, with more than \$14,000 for expenses. The benevolence of the New England Church is still larger. The Union Church in Quincy, which has been a free church many years and is one of the best churches in the State, reports benevolences last year amounting to \$3,867, with \$5,504 for expenses. Its membership is 412, twenty-four having been added during the year on confession and eight by letter. Few men have a stronger hold on the community or are more firmly intrenched in the affections of their people than Dr. S. H. Dana, for more than ten years the pastor.

#### Questionable Charity.

Concerts and entertainments for established charities seem now to be the order of the day. A magnificent concert was given Thursday evening in the Union Park Church for the benefit of the Foundlings' Home, and Monday and Tuesday evenings society was present in force in Central Music Hall at a performance of the national drama, *Columbia*, in which the parts were taken by amateurs, the object being to help on the

mission for the waifs. No one can call in question the worthiness of the objects for which these entertainments were given, but it is a matter of some moment to ask what is the impression which the reports of these entertainments make on the poor, not simply on those who are benefited by the gifts received, but on those who are out of work who are sometimes said to belong to the dangerous classes. Do they not look on such contrivances to secure money with something like contempt? Do they not take these attempts to combine charity with pleasure as a proof of their charges that wealth and prosperity are heartless, that they give only when compelled to give, or when it is the fashion? Would it not be better, in these days at any rate, to give quietly on principle, remembering that when hunger and distress are making direct personal appeals the incomes of well established charities are sure to be diminished, and that whatever we deny ourselves we must not deny ourselves the luxury of increasing, if it be possible, our gifts to the regular charities of the church and to the local charities of the place where we live.

It certainly looks bad when we read that long lines of emaciated women and children await the gifts of a county agent, whose methods are almost heartless and his means inadequate to supply the need, and in the same paper that a great audience, rich in its silks and diamonds, gathered to hear Patti, apparently oblivious of the fact that thousands in that same city and at the same hour were shivering for lack of fuel and starving for lack of food. How can we wonder that poverty sometimes clenches its fists and vows vengeance, and this, too, even if wealth and prosperity are innocent of any wrong intentions or neglect of the unfortunate?

#### University Extension.

Mr. R. G. Moulton of England, who charmed every one by his lectures on English literature last year, is again with us and has begun his work in connection with university extension. He lectures at the South Church, the Newberry Library and the People's Institute, as well as at the university, thus reaching each of the divisions of the city. His mastery of his subject is amazing, while his skill and attractiveness as a speaker are not easily surpassed. Another very instructive course of lectures, on *Hebrew Prophecy as Studied in the Light of the Minor Prophets*, is offered by Dr. C. F. Kent, lately of Berlin, and ought to be appreciated by our Sunday school teachers and all engaged in Bible study.

Chicago, Jan. 20.

FRANKLIN.

### CURRENT THOUGHT.

#### AT HOME.

The January *Music Review* contains Prof. Waldo Pratt's paper on Religion and Music, read before the Parliament of Religions. He defines music as "a voice whereby unseen spiritual states and emotions are embodied and realized. As such a voice it is an instrument of intercourse between man and God and between men. . . . Regarding sacred music as capable of containing a message evidently and powerfully pertinent to the social manifestations of religion, particularly in public worship, we have three ways of controlling the nature of this content or message, three paths always open for earnest and enterprising progress, viz.: the personality of religious musicians, the style of religious music, and the words chosen for musical setting for religious use, including the artistic consonance of the setting of the text. . . . The

prevalent vulgarity of music in religious uses is a grievous evil. . . . It has been mechanically turned out by the yard and duplicated by the thousand, until it is no longer a message from one heart to another and until it has turned some hearts to stone."

Prof. R. T. Ely has been contributing a series of articles to *Harper's Weekly* stating the Objections to Socialism: "If we had complete socialism all literature and learning would largely depend upon the public appropriations our popular representatives would be willing to make to carry forward these pursuits, which give the charm to life and in the benefits of which all share, consciously or unconsciously. . . . Can the ordinary man be taught to appreciate the natural inequalities among men? . . . Provision must be made for a natural aristocracy in any ideal society."

Rev. S. D. McConnell of Philadelphia writes to the *Churchman*, denying the assertion of the higher critics that the results of their work cannot in any way affect the substance of the Christian faith. Stating the old and new theories as to the date and origin of the Levitical system, he says: "According to the accepted ideas, the doctrine of the expiatory sacrifice lies at the root of revealed religion, was the antitype of, and culminated in, Christ. According to the other set of ideas, expiatory sacrifice never had any legitimate place in the evolution of religion, but was foisted into it by a pious fraud set up within it, a pseudo development, which culminated in Annas and Caiaphas, and broke itself into irretrievable ruin against the person of Christ, who, so far from being its type, was its deadliest foe. . . . The Bible of the higher criticism and the Bible of the present popular belief can never be the same. . . . The scholar does not feel the stress of the situation as the preacher does. He can calmly revise his conclusions at his leisure. He regards them as in a sense his own property, and is rather irritated at the thought of anybody offering to make practical use of them. But an immediate exigency clutches the preacher. He must go on preaching and use the Bible therefor."

#### ABROAD.

The *Methodist Times* affirms that "the Socialist propaganda owes its present extraordinary influence almost exclusively to open air work. Mr. John Burns has become one of the most influential men of the British empire because he was an open-air preacher of social democracy. It is the best possible university for a public speaker in these days. Why should not those who preach the gospel of Jesus Christ be as self-sacrificing, zealous and courageous as those who preach the extremely imperfect and visionary gospel of Karl Marx? Jesus Christ preached more frequently in the open air than under cover, so did the Apostle Paul, so did John Wesley, so do all the advocates of modern socialism. Their poverty is a great blessing to them. They tried to do something in little halls and rooms, but it was a dismal failure. When they were unable to pay rents they came out boldly into the open air at Clerkenwell-green and Hyde Park and elsewhere. The result is known to all the world."

Prof. W. T. Davidson, reviewing the life of Dean Stanley, just published, says significant words that have wide scope: "There is an undercurrent of pathos running through the whole life of this brilliant and successful man. Socially he ranked among the highest and the most sought after, but ecclesiastically and religiously he stood very much alone. The 'broad' teacher usually does. It might seem as if he who urged toleration and comprehension would number most friends, but in ecclesiastical as in political life it is the good party man who gathers troops of associates and earns abundant applause. As long as there are 'sides' it must be so. Every side loves and shouts with the man who can shout loudest in its own behalf. Stanley held neither with evangelicals nor High Churchmen, and suffered accordingly."



## China's Reparation for the Murdered Missionaries.

By Rev. Henry Kingman, Missionary of the American Board.

A few of the ethical benefits that Confucianism has not secured, even for its most devoted adherents, the officials, will appear conspicuously by their absence in the facts stated below.

Readers of the *Congregationalist* may recall the account of the brutal and unprovoked murder of two Swedish missionaries at Sungpu published in these columns three months ago. They will remember that the murder was not due to an uprising of the people, but to the malignant and carefully planned purpose of a few notoriously bad men of the literary class, and that the indifference of the local officials, refusing protection though forewarned, alone made the terrible outcome possible. Immediate and adequate redress was at once demanded of the Chinese Government. It may be of interest to many to know how much of redress the united efforts of all the foreign powers have been able to secure during the last four months.

It may be said in a word that China—as in the majority of such cases—has been able to evade their demands, to make foreign interference openly contemptible and greatly to deepen the original injury, and to do all this with a show of acceding to the claims of justice. The Western powers have now the familiar consciousness of having exercised their influence to the full, only to come off baffled and outwitted. Observe how simply this has been accomplished.

As soon as detailed reports of the outrage reached Peking the representatives of the foreign powers united, through their *doyen*, Colonel Denby, in a joint note demanding the immediate punishment of those responsible for the murder, the degradation of the local officials to whose negligence it was due, and a money indemnity, *i. e.*, such action as should vindicate the rights of foreigners conceded in the treaties.

In ready compliance with this demand, the Chinese ordered an immediate and thorough investigation of the disturbance. It was carried out under the district magistrate. During the trial the actual instigators and ringleaders of the affair were dealt with as guests rather than as prisoners, and later were set at liberty. But every one of the villagers who had shown himself in any wise friendly to the foreigners was arrested, beaten and vigorously examined. Thus the poor cooly who carried water for the missionaries, Nine Eggs by name, received 500 blows with the bamboo and 100 with a rawhide. He was tortured on the rack, suspended by cords, made to kneel on chains and to breathe burning incense. On his deposition, with those of others secured in the same way, it was shown that the foreigners had been living a life of debauchery in the town, that they had finally seized and beaten four innocent men, and been killed in the struggle of the righteously incensed villagers to rescue them. The murder was plainly, therefore, a case of justifiable homicide. This verdict, with the sworn attestations of the witnesses, was sent in to the viceroy for transmission to Peking. This was step number one.

The depositions were found even by the viceroy to be too preposterous for transmission, and a new investigation was ordered which should shift the odium from

the foreigners to the foreigners' attendants. A fresh tribunal was constituted and fresh arrests, tortures and exactions followed. The result, which was sent on to Peking as the final verdict, was to exonerate the missionaries but to lay upon their helpers still greater villainies, which provoked the inevitable uprising. Three unknown and worthless wretches were found, two of them "miserable, undersized atomies whom either missionary could have carried, one under each arm," who could be brought in as the actual assailants.

This is probably the final answer to the demand for the punishment of all those responsible for the murder, *viz.*, that the matter has been thoroughly investigated and that the death of the two foreigners was found to have occurred in their attempt to defend their helper, a desperate scoundrel, from the righteous wrath of the villagers; that, nevertheless, the actual assailants have been secured and are to be punished. What can the foreign ministers do in the face of this plausible official report? Nothing. Yet all parties will be perfectly aware that the actual offenders have been ostentatiously ignored, and that not one of the officials responsible for the massacre has been so much as reprimanded.

The contempt cast upon foreign intervention would not be so great did official insolence end here. Worse remains behind. The officials have wrested a victory out of defeat, and so far from making it safe for a foreigner to dwell hereafter in safety within their jurisdiction have rendered it impossible for him to live at all. The method adopted is ingenious and highly characteristic of Oriental judicial procedure.

Three days after the murder the district magistrate arrived upon the scene accompanied by eighty "runners" or lictors. Instead of arresting the leading culprits, they sought out every man who could be shown to have had any friendly dealings with the foreigners. These were seized immediately or, if they had fled, their houses were plundered or pulled down. The landlord of the two Swedes had his house looted and razed to the ground, and all his lands and possessions confiscated. The middleman who had negotiated the transaction was imprisoned and tortured, his house was wrecked and everything he owned was stolen, even to his wife's clothing. The house of the well to do citizen where the missionaries found a moment's respite from death by hiding, even though he had never exchanged a word with them, was pulled to pieces, and all he owned confiscated. He is now in exile and his family are beggars. Others are still under arrest or are in hiding, while their wives and children support life by begging through the country.

This was a good beginning, but more followed. The magistrate proceeded to levy "loans" on all the gentry and persons of substance in the town, and in a single morning secured upwards of \$5,000. His runners seized men and women right and left for alleged complicity in the assault, letting them go only on payment of a sufficient ransom. If they had no money they were hauled off to the Temple of Horrors and were beaten. One man was actually beaten to death, the magistrate giving his relatives

twelve strings of cash and compelling them to remove the body. Having thus secured every cash that could be extorted in so short a time, the magistrate departed with his spoils and prisoners.

"What the cankerworm had left the caterpillar was to eat." Soon after the viceroy's deputy appeared in the town and repeated the same process of harvesting. His runners were sent further afield and gathered a fresh multitude of victims, of whom sixty were actually bamboozed. As a result of these repeated plunderings a reign of terror has prevailed throughout the district and a blight has fallen on its once busy towns.

The officials have effectually accomplished their end by all this barbarity. They have made the foreigner hated and feared by all, as the occasion of bringing such disaster. They have made torture and beggary the penalty for showing the commonest humanity to any missionary, and they have been able to exact the promise that no foreigner should ever again be allowed a foothold in the district. Each parish is said to have pledged itself to turn out 10,000 men, if necessary, to keep the foreigner away.

This, then, is the end of the united effort of all the great powers represented at Peking to secure redress for a brutal and unprovoked murder. In every point of their demand they have been outwitted, and their influence has once more been brought into contempt. Some one may be executed, but it will not be any one of the chief culprits. Some one will be degraded and reduced to beggary, but it will not be any one of the guilty officials—it will be those who showed kindness to the foreigners. An indemnity will be paid, but it will be exacted largely from the blood and torture of innocent men.

Several reflections are suggested by the above facts. The spiritual affluence of China, of which some dreamed as they returned from the Congress of Religions, has not yet brought the millennium there. There is still room for missionary effort in a country where such gigantic wrongs go unrebuked. Again, juggling with treaty rights is not a pastime of which any nation can expect to have a monopoly. Two can join in such a sport. And if sometime in the future we justly lose our temper in the game, we shall find that simple "browbeating" of China will be unexpectedly difficult, and that such a competition is easier begun than ended. And, finally, these facts suggest how profoundly our Lord's sympathy must go out to this great people who suffer such wrongs in silence, knowing no escape, and how strong is the pressure upon us His followers, in imitation of Him, to raise up these millions that are bowed down.

There comes a time when neither fear nor hope are necessary to the pious man; but he loves righteousness for righteousness' sake, and love is all in all. It is not joy at escape from future perdition that he now feels; nor is it hope for some untold happiness in the future; it is a present rapture of piety and resignation and love—a present that fills all eternity. It asks nothing, it fears nothing; it loves and it has no petition to make. God takes back His little child unto Himself—a little child that has no fear and all is trust.—*William Smith.*

## NOW LET THE PULPIT SPEAK.

BY PROF. G. B. WILLCOX, CHICAGO SEMINARY.

Men care for wealth. God cares for truth and love. In His providence, working through human folly, He stamps this impression at times with a ponderous die. To teach the hollowness of wealth He blows it away in the smoke of a Chicago fire—\$200,000,000 for an idea. To show the transiency of life He lets a steamer strike and founder—500 dead for a sentiment. He is spreading over the United States, just now, certain lessons in broad, black letters. Men think of faith as an airy, trivial thing. But a chill has come upon mutual faith and confidence in counting houses, and a billion and a half of wealth has shriveled up under its touch like leaves in a frost. Funds that were alive and active are laid away dead in safety vaults. Strong old business houses stagger and fall in a financial earthquake that has had no parallel for half a century. There is panic in all the air. Men stand all the day idle in every market place.

What shall we learn from it? "Learn not to trust the Democratic party and free trade," say some. And possibly that party, with its policy, has a heavy reckoning to meet. "Learn lessons of charity," others insist. And well they do. A time of all times is this for the church to show herself the stanch, large-hearted, open-handed friend of thousands who never enter her doors. She may do more with a dollar now to propagate the faith than with whole systems of theology in other times. And to all appearance she knoweth the time of her visitation.

But "man shall not live by bread alone." Mr. Beecher said there was more gospel in a fresh loaf than in a stale sermon. Very true, perhaps. But Jesus was more concerned that the disciples should avoid the leaven of the Pharisees, than that they should provide Him and themselves with bread. Souls are worth more than bodies, and eternity more than time.

How promptly, now, the Master turned the events of His day to account in His teaching. He has made the crash of the tower in Siloam heard round the world with its warning to unrepentant men. He holds up to the eyes of every nation Pilate's massacre—human and animal blood commingled in one sacrifice. He has circulated over the earth Caesar's coin, with the ineffaceable stamp of its law of obedience to rulers.

And never has there been finer advantage than now for the preacher to follow in that, the Master's lead. Through the whole history of our churches these clouds of commercial disaster have brought showers of spiritual blessing. As the Dark Day in Connecticut led men superstitiously to listen for the trump of judgment, these dark times more rationally awaken conscience and earnest thought. For a time the wild ardor for success and gain is quelled by ruinous failure. The unclean spirit goes out. Into too many a soul the seven demons return in despair and suicide. Let the preacher be timely and come in at the critical moment with his message of hope and redemption.

Our besetting national sin, as Kossuth told us half a century ago, is the love of money. We invent fine, euphemistic names for this. As every horse pond becomes "Silvery Water" or "Crystal Lake," and every wood lot "Sylvan Shade," so this rush for

the main chance is "enterprise" or "success." Europe is measurably in the same condemnation. But with us, who have no peerage, money becomes the badge of social rank. The foreign nations of Christendom have brought down, or up, from a heathenism past aristocratic birth and titles. They were converted late in life. We had a Christian birth at Plymouth Rock. But it exposes us to this deadly lure of the love of gold. And, till within a few months, how eager and elated in the chase we were! Intoxicated, almost delirious, with success, how we boasted that we could buy out this and that people together! Easterners lay this boast at the door of Chicago. Doubtless we had our full share of it. But, East and West, we are all in glass houses, and, rich as we were, there was one thing we could not afford—to throw stones.

This plethora of success destroyed all normal relish. It inflated our self-sufficiency and lowered the range of aspiration and tethered our thought. Sensuous good, on so large a scale as we enjoyed, assumed new dignity and won higher respect. Quantity atoned for lack of quality. It was hard for men who bought land by the township, and built warehouses like the tower of Babel, and opened a World's Fair for a showcase, to see the littleness of time and the greatness of eternity. The dazzle of this heyday hid the stars. But all things are comparative. That, in God's and angels' sight, we were children chasing butterflies, we were slow to see.

Money is precious—no wise man will despise it—invaluable for Christian uses. But no one is fit to employ it as a means who has not learned how worthless, how deadly it is as an end. It was a horse that Mazzeppa had never broken which bore him headlong to destruction. It is worshipping mammon, instead of subduing and training it, that prevents us from putting it to service for Christ and the welfare of man.

Amidst these commercial cyclones and explosions the pulpit should be able to hear, if the pew does not, the Master saying, "Come ye apart into a desert place, and rest awhile." We have had no leisure, so much as to eat. We need a somber solitude in which to commune with our hearts and be still. There are hundreds of thousands among us who are smitten with something like disgust at what, awhile since, so absorbed them. Business was then a thrilling experience of power and progress. It is now a dismal grinding in the prison house, with eyes blind to what is next to befall them. That which was so varied and fascinating is monotonous and irksome. They are in condition as never before to welcome the great truths that awe the soul and lift it to something broader and higher than bargains and profits.

And the change that renews us is not to be wrought in any merry-go-round of excitement and glee. The fathers looked for a "law-work," amidst the horrors of remorse, with dread of the lake of fire. If not that, there must be something to lead the soul into the shadows of a thoughtful mood. This entrance on a Christian life is into a divine, eternal sphere. He that believeth *hath*—not is to have by and by—everlasting life. And both the experience within and the surroundings without must needs sequester him, for the time, from the market place. The astronomer longs for nightfall and the secluded chamber above stairs, with its great tube trained on the

Pleiades or the belt of Orion, and it is commonly in "the still confessional of thought" that one finds celestial things most clearly looming out to view. The Christian life is sure, in time, to ascend great heights of the Delectable Mountains and to have glorious visions, but the ascent begins often under a heavy burden and with many tears.

The millions of our people, flung back in defeat and often dismay from their golden schemes, are looking to right and left for solace. The prodigal sees on what husks he has fed. Human nature, made in God's image, comes up from her depths within to cry mightily, though blindly, after that which only God can give. Men chat flipantly of the times as they meet on the sidewalk, and whistle aloud to keep their courage up, but in their solitude go down beneath these ripples into awful depths of gloom. They are forced back from the proud self-sufficiency of their manhood toward the clinging dependence of a little child. Never were they in so hopeful mood for receiving the glad tidings, for accepting the water of life. And if reminded of believers along the centuries, crushed in fortune but having Christ within the hope of glory as their mainspring who have rebounded into victorious joy, they may, with help from above, be led to lay hold for themselves on the same pardoning love and upholding power.

The preacher who would do this with effect must be a man of triumphant and impregnable faith. No one will save the shipwrecked struggler who is not himself on the rock. No one who, in words, has thrown his weight on God and, in fact, still staggers under the load of it, will draw men from their gloom and peril to Him. Said the physician of an insane asylum, "Patients have thanked me effusively for a *strong will*, to which in their inward anarchy and chaos they could cling." Men, like the troubled sea that cannot rest, will thank the preacher for a deep-grounded, immovable faith in God, that shall win them to a rest and peace in Him. Unnumbered thousands in the pews are waiting. Now let the pulpit speak.

## MUSIC IN BOSTON.

BY O. M. E. ROWE.

Macaulay said, "The real history of a nation is to be found in the newspapers." Files of daily journals are now sacredly preserved because they are the best record of current events. If, a hundred years hence, one should search them, he could not fail to observe how largely music entered into the life of Boston as the nineteenth century waned. It is pre-eminently the musical city of the United States. One whose words carry authority asserts that Boston had, last winter, more concerts of a high order than could be found in any European city, not excepting the musical centers of Germany.

The infusion of Teutonic and Celtic blood upon the Aryan stock of our forefathers, and the twenty-five years of musical instruction in the public schools, are bearing rich fruitage today. Our two large conservatories of music have greatly contributed to popular appreciation. The crowds that have flocked to the wage-earners' evening of the concerts given for two seasons by the Cecilia Club testify to the widespread enjoyment even of classical music. Another evidence is the very popular course of Sun-



day afternoon concerts, giving music of a high order for ten cents a ticket. The current series of twenty concerts in Union Hall offers season tickets for three dollars each. The Benevolent Fraternity of Churches (Unitarian) has resumed its successful singing class under the direction of Mr. H. E. Holt, well known for his results in the Boston public schools.

Besides bringing musical advantages within reach of small means, Boston affords to students the highest musical culture in every line except opera. There are many instructors of superior endowments, among whom are Franz Kneisel, with few equals in violin technique, Carl Baermann, the distinguished pianist, and B. J. Lang, who early disclosed Wagner to us and has always stood for the best.

An early musical impulse came from the Handel and Haydn Society, which, for three-score years, has given us the famous oratorios, thus fostering a love of religious music. The first orchestral venture was made by the Harvard Musical Association, which, thirty years ago, first introduced the finest compositions of the great masters to a small audience gathered for a few Thursday afternoons in Music Hall. This society owns, well housed on Beacon Hill, a rare and valuable collection of 3,000 volumes, said to be the finest musical library in America. The social cement which held this organization was, doubtless, Dr. John S. Dwight, the musical "Nestor of Boston." To his energy, largely, we owe the best musical journal ever published here, and also the "great organ," still mourned by the faithful. Before he was "gathered to the fathers" his old age was gladdened by the development of his early endeavor into the superb orchestra of our symphony concerts.

These are now prospering for the thirteenth season. At the auction sales the seats for the Friday afternoon rehearsals bring higher prices than those for the Saturday evening concerts, but this year both fell below the usual rates. This is partly due to "hard times" and partly to the natural law of reaction. These concerts, which have given Boston its musical prestige, were made possible by the generosity of the banker, Henry L. Higginson, who is said to have risked annually \$100,000, often having a large deficit to cover at the end of the season. He declined to assume this responsibility for the coming five years unless the citizens would co-operate in building a new music hall, as the exigencies of rapid transit threatened the old one. It will probably be ready next October and will stand on the corner of Chester Park and Huntington Avenue, an excellent situation though on the debatable land between the South End and the Back Bay.

The present conductor of the Symphony Orchestra, Dr. Emil Paur of Leipsic, has favorably impressed the critics with his abilities as interpreter, drill master and program maker. He lacks the poetic aspect of his predecessor and stirs no sentimental rhapsodies. Many quiet souls find a distracting element in his profuse and elaborate gestures while conducting. The soloist who opened the season was Nordica, a daughter of Boston educated in our public schools. She wore in her hair a gold dagger whose handle was a crown of diamonds and the gift of Queen Victoria. On her breast sparkled a smaller pin presented by the Duke of Edinburgh. Another soloist

was Emma Eames, also a poor girl who worked her way up to a *prima donna*. She is now the wife of Mr. Story, son of W. W. Story, the sculptor, of Rome and grandson of Judge Story of Salem.

Boston has a goodly array of musical composers of high rank. In orchestral music John K. Paine, professor at Harvard College, and George W. Chadwick have more than a national reputation. Arthur Foote, Arthur Whiting, Homer Norris, Ethelbert Nevins must not be forgotten and the work of Mr. E. A. MacDowell covers a wide variety, admirable in quality. At the suggestion of Paderewski a rich music lover offered MacDowell a handsome annuity that he might devote himself to writing a great American opera. He was right in declining—the necessity of bread-winning is ennobling and great art springs only from a great personality. "Sooner or later that which now is life shall be poetry, and every fair and manly trait shall add a richer strain to the song."

Haweis asserts that women seldom write good music and never great music. But we are justly proud of the fine mass by Mrs. H. H. A. Beach, wife of a Boston surgeon, and the varied compositions of Mrs. Henry M. Rogers, who has also published a most interesting book on music. The songs of Helen Hood and Margaret Ruthven Lang have already won recognition for these young women.

Most of the daily papers have able musical critics, who help to crystallize the opinions of the musically uneducated. Foremost stands William F. Apthorp, who writes the admirable brochures which put us in sympathy with the music of the symphony concerts and which are doing a valuable educational work. Mr. Apthorp is well known to readers of the *Atlantic* and other magazines. Louis C. Elson, who gives charming musical lectures, Philip Hale and Howard M. Ticknor are critics who use their pens wisely and well.

Boston has long been a leading piano market. In 1833 the firm of Chickering sold 680 instruments, but during a recent decade the sales exceeded 20,000. The founder of this great business was an ardent promoter of our musical interests, and his character was pithily summed up at a banquet thus: "Jonas Chickering, like his pianos, upright, square and grand."

#### PERAMBULATORS.

BY REV. A. H. QUINT, D. D.

I remember an open, square framework, each side of which measured not over eighteen inches and which was, perhaps, twenty inches high. It had four posts and cross-pieces, like rounds of a chair. The posts ended in casters. They would place inside of this framework a young child who had weak ankles. The child could not walk alone, although more than old enough to do so, but place him inside of this framework and he could partly stand and partly rest his arms on the top side-pieces and travel around the room, by the convenience of the casters, on the hard floor. Then there was also a little seat inside of this frame, so that he could sit down when he was tired. I used to watch the young child as he rolled around the room. Fortunately he became strong and walked alone in due time. Doubtless the frame on rollers had helped to make him strong, but sometimes children with weak ankles do not outgrow the need.

I have often thought of this old nursery frame. It was a great convenience. I have thought of it principally in its perfect analogy—a well-constructed framework of systematic truth, a dovetailed system, in which may be placed a person who cannot walk alone, and who can find in it protection and support, with rollers on which his framework can travel and having convenient shelving on which to sit down when he is weary. It is a great comfort that such frames exist. Many an occupant of such can push himself about with facility. He might fall down if he were taken out. If he were without it he might fall over some slight obstacle. Outside of it he becomes bewildered, but if inside he learns to roll his whole system with force against anything which opposes. He can do excellently if you let him stay in his system. He has something to lean upon. It is cruel to disturb him. Take away a single round and you weaken his perambulator. Take away an important stick and he becomes helpless. He learns to push his machine around with great skill. Casters turn on their axis. The machine itself is well framed, and its parts are securely fastened to each other. It is far better that one who needs should occupy it rather than be helpless. Sometimes these machines run into each other, and then we have polemics.

But this is not education. A child, in learning to walk, usually steadies himself at first by holding to a chair. Next he pushes the chair along. Then he abandons the chair and walks. Education does not consist in furnishing chairs never to be abandoned, nor in furnishing the nursery frame which I have recalled, for anything but temporary use. It expects to develop the powers. They are not educated who are to remain in the machine on casters. Perhaps it is not necessary that they should be. They are safer where they are, and often are very useful in their way. Some people's faith seems to depend upon the system which some great man has framed. Why disturb them?

Years ago I found an old arithmetic. It was used in the time of my father's boyhood. I have somewhere an arithmetic more than one hundred and fifty years old. Each of these gave simply rules, and an example under each rule. It gave no explanations whatever, and no reasons. The method was purely arbitrary. Yet some boys became good arithmeticians in those days. It was because the intellect is greater than formulas, and would not be satisfied until it had found the principle inside the formula. In my boyhood the new arithmetic then in use embodied the analytical principle. The book itself did what the old teachers had probably done without the help of the old books. Our teacher—and I have never seen a better one—used to insist upon analysis and explanation. Each of us placed work upon the blackboard, and was obliged to explain every step in the process and give the reason therefor.

A modern system of slate work, passed from one pupil to another so as to have the answers read by other than the scholar who did the work, is a stupid substitute for the old blackboard. To get a correct answer is not the first object, but to know how to get correct answers. I am aware that to good teachers this is merely a trite remark, but they must excuse it for the sake of those who misunderstand the word education. Mere formulas are far better

than nothing. But the power to reason is incomparably greater than knowing how to use formulas. There is a plain distinction between arithmetic and Welch's Arithmetic, or between arithmetic and Adams's Arithmetic. I dare not come down to any later compiler, being in dread of rival houses. But truth is not synonymous with somebody's system of truth. Walking is not the structure on rollers.

After all, I am not sure that machine methods are the easiest. In early days of foolishness I worked through two or three of those old arithmetics, I think from curiosity. There was one rule which I could never master. I think it was about what was called compound proportion. There were height and width, and length and days, and men and dollars, and weight and hours—all in confusion. There was a rule. These figures were to be placed in three columns, one that was greater than something else being put in one column, and sometimes being put somewhere else because it was greater—and so on. I could never get things right under the rule, but I could obtain the proper result by my own method of straightforward work.

It is plain, then, what education really has in view. It is the power to go alone. It is not departing from the subject but going forward in exactly the same line if we look at moral training. Education contemplates mental and moral alike. Mental development without moral control works evil. Not that it is evil in itself, but that powers developed without moral stamina are the more dangerous to their owner. Hence is the great interest felt in the especial importance of the religious element in schools of liberal training.

The real educational principle cannot be abandoned in moral training. At first there must be guidance and much control. Truth must be taught to the child upon the absolute statements of the parent. Habits must be begun in one little more than an infant by the judicious formative hand of the father and mother. It might be very comforting if we could put the child inside of a framework and keep him there. But it is useless to try. To succeed in so doing would itself be the worst thing that could happen. The boy must learn to walk. The young man must be trusted to develop himself from within. If this does not succeed no other method could succeed, and he cannot be freed from temptations. Some time ago I was consulted by an anxious mother about trusting her son in a great preparatory school. She was afraid. She had been told of great temptations in that school. Had the son shown any signs of evil? No. He was upright and manly. Then what was there to be afraid of? The temptations to immoral courses. True, there might be danger. There always is danger. I could not but feel sympathy with this motherly heart. Her son was her treasure, and her own pure Christian nature dreaded any possible contamination of that son. I suggested to her that she must trust her boy. I told her that the alternative was between placing him in the great school and locking him up at home in the pantry. She decided wisely, although timidly. That son, with the clear eye and the manly form, brought up thus far as he has been under her Christian guidance, will be a man.

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Sir Andrew Clark, the eminent English physician who guarded so carefully the health of Mr. Gladstone, has recently passed away, and now we are told that his average mail was sixty letters a day and that he answered them with his own hand. We wonder whether this punctilious courtesy, so like that shown by the great Phillips Brooks, this contempt of postal cards, private secretaries and typewriters, is not an inferior contribution to the world's betterment when compared with the length of years and service that might take its place. For it is frankly said by those who knew Sir Andrew Clark that the chief cause of his breakdown was his industry in writing to those who had no claim upon him, and we sometimes wonder whether a treasured note from Phillips Brooks which we possess may not be a hateful relic after all, eloquent of courtesy that killed and fatal toil. Dr. Clark and Bishop Brooks thought it their duty to answer every letter. Prof. Henry Drummond ignores many communications that he receives. Like Napoleon he allows the flight of time to answer them. Is he right or wrong?

During his recent sojourn of a few weeks in St. Louis Dr. E. B. Webb has not only given his friends in Pilgrim Church many evidences of mental vigor, but he has satisfied a few of the young men that he is still quite their equal in physical endurance. Favored by the delightful Western climate, his long jaunts on foot of several miles each day have made him familiar with the city. A few nights previous to his return to Boston, having been invited to spend an evening in the suburbs, a young man who had found much pleasure and profit in the doctor's ministrations desired to accompany him as an escort, expecting to take the street cars. The youth being recognized as an athlete and a captain of a football team, it was proposed by Dr. Webb that the trip be made on foot. When their destination was reached the doctor suggested that a brisk walk over part of the return course might be mutually agreeable. The young man, though he had contemplated going back by an electric, consented, and now, while fully recognizing the doctor's power in the pulpit and his attractiveness as a conversationalist, entertains the opinion that his highest ability is as a pedestrian. Perhaps Dr. Webb could tell him why he is so vigorous in the words of one of Shakespeare's characters:

Though I look old, yet I am strong and lusty,  
For in my youth I never did apply  
Hot and rebellious liquors to my blood;  
Nor did not with unwholesome feed woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty but kindly.



## The Home AT THE SYMPHONY.

BY RICHARD BURTON.

I sit and listen and love it all,  
Here by the orchestra.

The violins, how they plead and call,  
Taking the voice of her!

The brasses brave have a martial tone,  
The cymbals clash in strife;  
The grave bassoons half muse, half moan,  
Chanting the deeps of life.

The 'cellos brood and the flutes rise clear  
In a cry that soars and sings;  
The rippling harps enanare mine ear  
With a vibrant rush of wings.

O sweet with words no lips may dare,  
This speech of the orchestra!  
And yet, that burst from the wood-wind there,  
Was it weal or woe of her?

### A DEFECT IN THE TRAINING OF GIRLS.

The incapacity of girls for any sort of work connected with the home is one of the most prominent features of the present financial distress. A few typical cases which have come within our knowledge fairly illustrate the defects along this line in their training.

A well-educated young woman applied for work to a prominent dressmaker in Boston, saying that she was willing for the present to do anything. Placed in the work-room she displayed utter incompetency with her needle, being unable to baste a seam properly. Of course it was impossible to keep her. At another place a benevolent woman offered to pay the same applicant generously for sweeping and dusting two rooms once a week. But the girl was even more unskillful with broom and duster than with scissors and needle. A college graduate expressed a willingness to engage temporarily in any form of service if only she could earn enough to pay her board. When questioned as to her capability for doing certain things which any girl of twelve a generation ago would have accomplished easily, she showed both ignorance and an overwhelming dislike for all forms of work about house. A busy, professional woman, eager to give employment where it is needed, searched a week before she found some one who could rip partially worn dresses, cleanse and press them and put them in order to be made over by a dressmaker. A dollar a day was the pay offered, but it was impossible to find any young person equal to the task, which was gladly taken and performed in satisfactory manner by a smart old lady of seventy-four. Instances like these could be multiplied indefinitely.

There is a large field of miscellaneous work in every home which does not call for technically trained workers but which does demand what Mrs. Stowe calls "faculty," a quality in which girls of today are singularly deficient. For example, there is illness or convalescence in the household, not serious enough to require the attendance of a professional nurse but which would make intelligent service a priceless boon to the tired housewife. To fill such a place one should know, at least, how to make a bed properly, how to arrange meals neatly upon a tray, and how to put a room in order without choking the patient with dust or precipitating a chill by exposure from open windows. Or the family mending has fallen sadly in arrears and a regu-

lar seamstress may not be available at that particular time. Or the mother wishes to go away for a brief visit and leave the house in charge of a reliable person. Or perhaps she needs some one a few weeks to assist in the care of the children. The number of women under fifty years of age who can slip into places like these in an emergency is exceedingly small, and it will be found, almost invariably, that they acquired their skill in being generally useful in early youth.

Defects of a different kind, too, have been thrust upon our notice during these hard times. Besides being unable to sew decently, girls say that so long as stitches are out of sight no matter how they look. Here is a false principle which touches character. Fancy Mary Lyon's abhorrence of any such rule of practice! Another defect which is noticeable among American girls is a dislike, or at least an indifference, toward children. The maternal instinct seems to be dying out along with the old-fashioned ability to turn one's hand to almost any sort of work.

That there is something wrong in the education of our girls when results like these ensue few will deny. What is the remedy? Shall we turn our colleges into training schools for cooks and nurses and seamstresses? By no manner of means. The home is the place in which girls should be fitted for these homely accomplishments. "But it is impossible," said an earnest mother, in discussing this subject with the writer. "It is all my daughters can possibly do to keep up with their studies in school. If I add any domestic duties they break down in health." Then there is something wrong in the school system. Too much is required of the girl students. Let them go with less speed and with more attention to what will be demanded of them in future as women. Let them drop one or two studies, if necessary, and let it be considered an essential part of their education to take care of their own rooms, including the sweeping, to mend their own clothing neatly, to cook a few simple dishes and to balance their accounts weekly. They may not be obliged to do any of these things except the last later in life, but in the mere performance of them the judgment is developed, the hands become deft and they acquire that all round training which is now lamentably lacking. The gain in health, too, which would surely follow, is no small consideration. Blessed be the hard times if they lead us to wiser methods of training our daughters.

### TIRED WOMEN.

BY MRS. MARGARET E. SANSTER.

I sometimes wonder whether it is really a necessity of our life of the period that so many of us should be almost always tired. For tired we are in body, soul and spirit, so tired that we neither do justice to ourselves nor do the good we ought to others. Children, friends, acquaintances fail to receive from us the rest and refreshment we might give them, simply because even the smallest cup of cold water weighs too heavily for our weary hands to hold it, our weary hearts to feel the need our neighbor has of its draught of sweetness.

Why are we so tired that life is a dragging progress uphill rather than an easy and delightful progress over a charming road, with new vistas of beauty opening at every turn? It is commonly supposed that

it is because we have so much to do, and so little time and strength in which to do it, that we women are so worn out, not only now and then but as a rule. And some provoking people complacently observe that we ought not to attempt so much, that we should let things go; it would do just as well in the end. Others make comments on our lack of system or our too great devotion to system, either of which facts, in the mouth of the critic, assumes the air of a needless blunder.

We listen and we sigh. Should we adopt the *laissez faire* principle, it would bring upon us reprobation; it always does on the woman who is prone to let her household take its chances, and who orders its routine in a haphazard way. On the other hand, the woman who plans, and carries out her plans with energy, compelling her family to be on time with military precision, is apt to gain the reputation of a domestic martinet. Both women, whichever course they elect to pursue, are quite likely to be tired much of the time.

Now, while the year is still in its beginning, can we not, each for herself, find out where the trouble is; what, in our particular case, forms the straw too much which threatens to break us down altogether?

Some of us do not get out of doors often enough. We have a great deal to do in the house and no particular object to call us out, and so we stay in the kitchen and the chambers and the parlor from Sunday to Sunday. We literally do not taste fresh air and drink in sunlight oftener than once a week or once a fortnight the winter through. It is no wonder that we are tired.

Some of us do too much sewing. Why spend so much time, for instance, in refashioning clothes that are in order and nice simply because they are not precisely in the latest mode? A tired little woman showed me the other day a gown which it had taken her a steady week, with two late night sittings and a fierce attack of headache, to change from the graceful, clinging skirt of last year to the bunched and unbecoming skirt of the present winter. Sew we must and sew we will, my sisters, but don't let us expend too much time and effort on the endeavor to be always up to date in our dress. Why not be independent enough to adopt our own styles, to a certain extent?

We might be less tired if we learned not to feel in haste. People talk of being wearied by worry. Hurry wears upon one quite as much as her twin-fiend, worry, and both are task-mistresses carrying whips. To worry and to hurry are to grow old in youth, to lose the sense of the elastic nerve and the buoyant spirit. If we can shut the door on these demons we shall be less tired by far than if we give them entrance. Fretting over the inevitable distresses and annoyances of our situation has much to do with tiring us. Fretting seldom does any good. It frequently does harm. Foreboding is as idle and as surely fraught with evil.

The remedy for all the trouble is a very old-fashioned one. The little golden key called prayer unlocks for every one of us the chamber called peace. The Saviour bade us remember that our Father knoweth what we have need of, and He said: "Fear not, little flock. It is your Father's good pleasure to give you the kingdom." "The kingdom of heaven is within you." With the kingdom of heaven in our souls, earthly

than nothing. But the power to reason is incomparably greater than knowing how to use formulas. There is a plain distinction between arithmetic and Welch's Arithmetic, or between arithmetic and Adams's Arithmetic. I dare not come down to any later compiler, being in dread of rival houses. But truth is not synonymous with somebody's system of truth. Walking is not the structure on rollers.

After all, I am not sure that machine methods are the easiest. In early days of foolishness I worked through two or three of those old arithmetics, I think from curiosity. There was one rule which I could never master. I think it was about what was called compound proportion. There were height and width, and length and days, and men and dollars, and weight and hours—all in confusion. There was a rule. These figures were to be placed in three columns, one that was greater than something else being put in one column, and sometimes being put somewhere else because it was greater—and so on. I could never get things right under the rule, but I could obtain the proper result by my own method of straightforward work.

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rows in Chicago, Dr. Ecob in Albany, Dr. Spalding in Syracuse, Drs. Wright and Hubbell in Buffalo are all Congregational by birth and training and Presbyterian only by adoption, and we suspect that each reserves one of the warmest corners in his heart for the doctrine and polity of the Pilgrims. Henry Preserved Smith is an Amherst graduate, and he as well as Professor Briggs have all their lives mingled freely with ministers and laymen of our denomination. All this would go to show that when our Presbyterian friends lure into their ecclesiastical sheepfold members of the Congregational flock they must not expect them to sober down all at once into steady, dignified sheep, with an immediate relish for Westminster herbage.

Only a single sentence overheard in passing a table where two men were dining: "He lived an aimless life and died an imbecile," but what a picture it calls up of splendid powers and great opportunities unrecognized and unused. The ship had no rudder, that was all. Of course it drifted. In the parable the man who buried his talent lost it. Imbecility and aimlessness—at the start the two may seem to have but little in common, but it is not the strangest thing in the world that at the end they should be conjoined.

Sir Andrew Clark, the eminent English physician who guarded so carefully the health of Mr. Gladstone, has recently passed away, and now we are told that his average mail was sixty letters a day and that he answered them with his own hand. We wonder whether this punctilious courtesy, so like that shown by the great Phillips Brooks, this contempt of postal cards, private secretaries and typewriters, is not an inferior contribution to the world's betterment when compared with the length of years and service that might take its place. For it is frankly said by those who knew Sir Andrew Clark that the chief cause of his breakdown was his industry in writing to those who had no claim upon him, and we sometimes wonder whether a treasured note from Phillips Brooks which we possess may not be a hateful relic after all, eloquent of courtesy that killed and fatal toil. Dr. Clark and Bishop Brooks thought it their duty to answer every letter. Prof. Henry Drummond ignores many communications that he receives. Like Napoleon he allows the flight of time to answer them. Is he right or wrong?

During his recent sojourn of a few weeks in St. Louis Dr. E. B. Webb has not only given his friends in Pilgrim Church many evidences of mental vigor, but he has satisfied a few of the young men that he is still quite their equal in physical endurance. Favored by the delightful Western climate, his long jaunts on foot of several miles each day have made him familiar with the city. A few nights previous to his return to Boston, having been invited to spend an evening in the suburbs, a young man who had found much pleasure and profit in the doctor's ministrations desired to accompany him as an escort, expecting to take the street cars. The youth being recognized as an athlete and a captain of a football team, it was proposed by Dr. Webb that the trip be made on foot. When their destination was reached the doctor suggested that a brisk walk over part of the return course might be mutually agreeable. The young man, though he had contemplated going back by an electric, consented, and now, while fully recognizing the doctor's power in the pulpit and his attractiveness as a conversationalist, entertains the opinion that his highest ability is as a pedestrian. Perhaps Dr. Webb could tell him why he is so vigorous in the words of one of Shakespeare's characters:

Though I look old, yet I am strong and lusty,  
For in my youth I never did apply  
Hot and rebellious liquors to my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty but kindly.



## The Home AT THE SYMPHONY.

BY RICHARD BURTON.

I sit and listen and love it all,  
Here by the orchestra.  
The violins, how they plead and call,  
Taking the voice of her!

The brasses brave have a martial tone,  
The cymbals clash in strife;  
The grave bassoons half muse, half moan,  
Chanting the deeps of life.

The 'cellos brood and the flutes rise clear  
In a cry that soars and sings;  
The rippling harps ensnare mine ear  
With a vibrant rush of wings.

O sweet with words no lips may dare,  
This speech of the orchestra!  
And yet, that burst from the wood-wind there,  
Was it weal or woe of her?

## A DEFECT IN THE TRAINING OF GIRLS.

The incapacity of girls for any sort of work connected with the home is one of the most prominent features of the present financial distress. A few typical cases which have come within our knowledge fairly illustrate the defects along this line in their training.

A well-educated young woman applied for work to a prominent dressmaker in Boston, saying that she was willing for the present to do anything. Placed in the work-room she displayed utter incompetency with her needle, being unable to baste a seam properly. Of course it was impossible to keep her. At another place a benevolent woman offered to pay the same applicant generously for sweeping and dusting two rooms once a week. But the girl was even more unskillful with broom and duster than with scissors and needle. A college graduate expressed a willingness to engage temporarily in any form of service if only she could earn enough to pay her board. When questioned as to her capability for doing certain things which any girl of twelve a generation ago would have accomplished easily, she showed both ignorance and an overwhelming dislike for all forms of work about house. A busy, professional woman, eager to give employment where it is needed, searched a week before she found some one who could rip partially worn dresses, cleanse and press them and put them in order to be made over by a dressmaker. A dollar a day was the pay offered, but it was impossible to find any young person equal to the task, which was gladly taken and performed in satisfactory manner by a smart old lady of seventy-four. Instances like these could be multiplied indefinitely.

There is a large field of miscellaneous work in every home which does not call for technically trained workers but which does demand what Mrs. Stowe calls "faculty," a quality in which girls of today are singularly deficient. For example, there is illness or convalescence in the household, not serious enough to require the attendance of a professional nurse but which would make intelligent service a priceless boon to the tired housewife. To fill such a place one should know, at least, how to make a bed properly, how to arrange meals neatly upon a tray, and how to put a room in order without choking the patient with dust or precipitating a chill by exposure from open windows. Or the family mending has fallen sadly in arrears and a regu-

lar seamstress may not be available at that particular time. Or the mother wishes to go away for a brief visit and leave the house in charge of a reliable person. Or perhaps she needs some one a few weeks to assist in the care of the children. The number of women under fifty years of age who can slip into places like these in an emergency is exceedingly small, and it will be found, almost invariably, that they acquired their skill in being generally useful in early youth.

Defects of a different kind, too, have been thrust upon our notice during these hard times. Besides being unable to sew decently, girls say that so long as stitches are out of sight no matter how they look. Here is a false principle which touches character. Fancy Mary Lyon's abhorrence of any such rule of practice! Another defect which is noticeable among American girls is a dislike, or at least an indifference, toward children. The maternal instinct seems to be dying out along with the old-fashioned ability to turn one's hand to almost any sort of work.

That there is something wrong in the education of our girls when results like these ensue few will deny. What is the remedy? Shall we turn our colleges into training schools for cooks and nurses and seamstresses? By no manner of means. The home is the place in which girls should be fitted for these homely accomplishments. "But it is impossible," said an earnest mother, in discussing this subject with the writer. "It is all my daughters can possibly do to keep up with their studies in school. If I add any domestic duties they break down in health." Then there is something wrong in the school system. Too much is required of the girl students. Let them go with less speed and with more attention to what will be demanded of them in future as women. Let them drop one or two studies, if necessary, and let it be considered an essential part of their education to take care of their own rooms, including the sweeping, to mend their own clothing neatly, to cook a few simple dishes and to balance their accounts weekly. They may not be obliged to do any of these things except the last later in life, but in the mere performance of them the judgment is developed, the hands become deft and they acquire that all round training which is now lamentably lacking. The gain in health, too, which would surely follow, is no small consideration. Blessed be the hard times if they lead us to wiser methods of training our daughters.

## TIRED WOMEN.

BY MRS. MARGARET E. SANOSTER.

I sometimes wonder whether it is really a necessity of our life of the period that so many of us should be almost always tired. For tired we are in body, soul and spirit, so tired that we neither do justice to ourselves nor do the good we ought to others. Children, friends, acquaintances fail to receive from us the rest and refreshment we might give them, simply because even the smallest cup of cold water weighs too heavily for our weary hands to hold it, our weary hearts to feel the need our neighbor has of its draught of sweetness.

Why are we so tired that life is a dragging progress uphill rather than an easy and delightful progress over a charming road, with new vistas of beauty opening at every turn? It is commonly supposed that

it is because we have so much to do, and so little time and strength in which to do it, that we women are so worn out, not only now and then but as a rule. And some provoking people complacently observe that we ought not to attempt so much, that we should let things go; it would do just as well in the end. Others make comments on our lack of system or our too great devotion to system, either of which facts, in the mouth of the critic, assumes the air of a needless blunder.

We listen and we sigh. Should we adopt the *laissez faire* principle, it would bring upon us reprobation; it always does on the woman who is prone to let her household take its chances, and who orders its routine in a haphazard way. On the other hand, the woman who plans, and carries out her plans with energy, compelling her family to be on time with military precision, is apt to gain the reputation of a domestic martinet. Both women, whichever course they elect to pursue, are quite likely to be tired much of the time.

Now, while the year is still in its beginning, can we not, each for herself, find out where the trouble is; what, in our particular case, forms the straw too much which threatens to break us down altogether?

Some of us do not get out of doors often enough. We have a great deal to do in the house and no particular object to call us out, and so we stay in the kitchen and the chambers and the parlor from Sunday to Sunday. We literally do not taste fresh air and drink in sunlight oftener than once a week or once a fortnight the winter through. It is no wonder that we are tired.

Some of us do too much sewing. Why spend so much time, for instance, in refashioning clothes that are in order and nice simply because they are not precisely in the latest mode? A tired little woman showed me the other day a gown which it had taken her a steady week, with two late night sittings and a fierce attack of headache, to change from the graceful, clinging skirt of last year to the bunched and unbecoming skirt of the present winter. Sew we must and sew we will, my sisters, but don't let us expend too much time and effort on the endeavor to be always up to date in our dress. Why not be independent enough to adopt our own styles, to a certain extent?

We might be less tired if we learned not to feel in haste. People talk of being wearied by worry. Hurry wears upon one quite as much as her twin-fiend, worry, and both are task-mistresses carrying whips. To worry and to hurry are to grow old in youth, to lose the sense of the elastic nerve and the buoyant spirit. If we can shut the door on these demons we shall be less tired by far than if we give them entrance. Fretting over the inevitable distresses and annoyances of our situation has much to do with tiring us. Fretting seldom does any good. It frequently does harm. Foreboding is as idle and as surely fraught with evil.

The remedy for all the trouble is a very old-fashioned one. The little golden key called prayer unlocks for every one of us the chamber called peace. The Saviour bade us remember that our Father knoweth what we have need of, and He said: "Fear not, little flock. It is your Father's good pleasure to give you the kingdom." "The kingdom of heaven is within you." With the kingdom of heaven in our souls, earthly

affairs and daily duties will adjust themselves as they ought. We shall get hold of a clue to the labyrinth in which we have wandered. We will cease to struggle. Accomplishing what we can, we shall commit the rest and all results to One stronger and wiser than we. Perhaps we shall learn how to live restfully and cease to be so often tired. The soul at harmony with God and in right relations to Him and His world, and the little bit of it in which we are partners with Him, the soul thus placed does dominate and uplift the body in which it dwells.

### DOMESTIC CIRCLES.

BY GRACE H. DODGE.

It is a bright autumn afternoon and by two o'clock a Thirty-eighth Street basement house in New York City, with brass knobs on the doors and curtains at the windows, presents a busy appearance. Singly and in groups young women arrive and pass in, many with little ones, some with baby carriages. A merry word or quick greeting, "You are late, the talk has begun," is heard as the door opens. Following the last arrival a pretty sight is seen—a sunny back library with shelves filled with books, sofas, rockers and center table with blue and white china set arranged for tea. It is not the furniture, however, which seems so attractive, but rather the group of twenty-five earnest young women grouped around an older one, all busy discussing the exciting topic, "How can I do justice to both husband and children?" Babies are on laps, little girls are playing in the corner with dolls or toys, while upstairs a group of older children are heard romping back and forth. Soon the talk is over, a teacher comes in and for half an hour Delsarte exercises claim attention. A committee have ready at the close the tea and simple crackers or cake. Half-past four, or five sees a procession of baby carriages, mothers and little ones leaving the door. In answer to eager questions one is told that the Domestic Circle has been meeting, and that the house is the headquarters of the Thirty-eighth Street Working Girls' Society.

Join one of the groups and hear them tell how three years ago, after much talk, it was decided to organize an inner club, within the great one, and this to be known as the brides', wives' and mothers' branch! How that, at the first meeting, the name was given, "Domestic Circle," and of the good times the members have had on Wednesday afternoons between 2 and 4.30. How it was further decided that, as the circle carried out the club principles of co-operation, self-government and self-support, twenty-five cent dues should be assessed, also that the twofold purposes of practical advancement and social enjoyment could best be reached by lectures, discussions or talks, and a cup of tea with general chat. Officers elected from among themselves, and committees on arrangements, refreshments and children have planned for the afternoon programs.

Early each season topics are mapped out for the ensuing months. The first year the list was carried out as follows: Choosing and Furnishing a Home, The Best and Easiest Way of Keeping House, The Bedroom and Its Necessities, Care of the Kitchen, House-cleaning and Aids. These topics took the form of discussions by the members, each bringing some written article or thought. Then came five lectures by a woman physician upon Babyhood and Its

Needs, Emergencies, Care of the Sick, etc. A clever cooking teacher was next engaged by the circle, a kitchen taken and four demonstration lessons upon plain, simple dishes given. The superintendent of a work-room was found, who brought her patterns and taught practically much about making children's clothes. She was followed by a sweet kindergartner, who in two talks gave new lessons upon the spiritual side of child nature, as well as teaching songs, finger games and simple devices for amusing the little ones. A lady expert in making pretty, useful articles came with patterns and suggested many things that could be made to beautify a home with little outlay of time or money. The season closed with discussions upon the following topics: Responsibilities of Motherhood, How to Train Children, Mother's Wages, Household Accounts and How to Keep Them, How to Be Neighborly Without Being Gossipy, How to Make a Home Pleasant for Husband and Children, How to Act the Truth and Live up to the Truth as Well as Tell the Truth.

During the winter a small lending library was collected, the books being upon home and household matters. Certain articles, such as tea, were purchased at wholesale and sold in small quantities. The interest kept growing from the start to the close of the season, and many delightful afternoons were spent. The committee on children consisted of unmarried club members, who gladly gave their time. Old toys were collected and the children enjoyed the change and the novelty as much as the mothers. The babies of a few weeks old in long clothes vied in interest with the little toddlers in the eyes of the young nurses. Their hands were full some days when ten or more young guests were to be cared for.

That first year, with the exception of securing certain of the teachers, everything was done by members of the circle, which was not allowed to grow beyond thirty members. After paying all expenses, including fees to teachers and lecturers, the cost of refreshments and one or two presents, the treasurer had on hand fifteen dollars, which was given as rent to the parent club. Words cannot estimate what these afternoons accomplished. Homes were brightened and changed by fresh impulses being brought to the young wives and mothers, and the future alone can reveal what the earnest talks have done. One member said: "Why, I would have given double the money as well as much more time rather than not to have learned the secret of boiling potatoes. They are my husband's favorite dish and I never could make them mealy."

The circle has just started its fourth season and is planning many new departures, one being Delsarte exercises. At the close of each season a reception to friends and husbands is given and greatly enjoyed by all. Last June a picnic took place, when a touch of summer made all anxious for regular outings.

Mothers' Meetings, Helping Hands, and similar societies for women in connection with church work, have long been well understood. They might often be called *grand-mothers'* meetings, as the members are old and have been so accustomed to old methods that the new are looked upon as interesting but impossible to carry out. Young married women, wives of mechanics, clerks and regular wage-earners are rarely members of

these groups, but they are the ones most needing meetings, instruction, etc. Not relief-giving societies, but clubs under the magic words co-operation, self-government, self-support.

Take the case of these young wives. They have been girls busy from early in the morning until late at night, with the excitement of work in factory, office or store. Then at night there came the church reunions, club life, balls, walks with young men, or active family life. Marriage comes, the small rooms are soon arranged and the young wife hardly knows what to do with herself. Visits, shopping, gossip or novel reading occupy time. Soon health begins to suffer, strange new experiences come, a little one is expected. All outside social life is stopped. Careless habits creep in. Baby comes and is soon a loved tyrant, preventing outdoor life except to take it out walking. Time goes on, other babies come, life problems are many. These young women have not known how best to care for the home, to guard themselves from injury, to train and develop the little ones. Life has become contracted, interests narrowed down to small compass, and husband and father gets annoyed and finds little attraction at home. It is just these young wives and mothers that should and can be gathered together.

Hull House, Chicago, claims that one of its most valued clubs is that composed of young married women, who give and gain so much at the weekly meetings. A large Newark church, or mission, has a mothers' union or meeting upon these plans. All the work is organized and carried out by the members. At the sociables committees from the members take charge, prepare refreshments, receive the guests and plan for the amusements.

From the circles will naturally spring mothers' unions for the training and preparation of mothers. Our cities are composed of not only the rich and poor, but of thousands of homes in which comfort, but not luxury, reigns—the homes whose prototype was the carpenter's home of Nazareth. Here mothers come into close touch with their children, and are building through them for all eternity. Surely these young mothers, the wives, the care-takers, need inspiration, brightness, life. What they gain will affect the children and child life will reach out. The question is asked, Is this religious work? Surely yes, for Christ and His life come out in ways hardly realized, and without Him in the circles they would mean little.

### MADE OF SNOW.

BY HELEN MARSHALL NORTH.

At half-past nine o'clock last Tuesday morning, as I sat at my writing-desk, I heard a great shout of laughter, as if about ten boys and girls were laughing at a time. Of course I knew at once that the black-eyed girl was "in it," because she always is. Whenever she appears at her front gate all the boys and girls in the neighborhood flock to her side, because there is sure to be some fun in her vicinity all the time. I looked out and saw about ten sleds drawn up in the snow at the black-eyed girl's gate, and the owners thereof were gathered in a little group listening eagerly to the plans of their leader.

A great, beautiful, soft blanket of snow had fallen during the night, and it was of that moist sort which makes such fine snow-



balls and suggests "sugaring off" to those lucky people who understand what that means. As one might expect, half the children in town were busy rolling up great balls and making snow men that morning. But the black-eyed girl's followers never did anything precisely like their neighbors and their ways were worth watching. So I hastened to the piazza to see what it was all about.

Like a company of beavers the children were at work, toiling and struggling each with his own particular task. One was rolling up a great snow elephant with some splendid icicles for tusks and a wondrous feather-brush tail. Another was carving a fine St. Bernard dog with a collar of real leather and a cask around his neck which was supposed to contain relief for a half-frozen traveler. A third was making a donkey and having a great time with his ears.

Black-eyes herself had a large piece of work before her in a fierce, a dreadfully fierce, tiger, and her bits of teeth shut tight and her eyes fairly glared as she fastened a broad piece of notched red flannel for his cruel mouth. I am sure she was sorry that she could not find a roar ready made to put in. There were cats and bears and a big wild turkey with its wings spread, and a rabbit with short front feet and nicely curved ears, and a possum, and a horse standing on four very uncertain legs, and a camel with such a heavy hump that it would have been the death of a live camel, and a crocodile with its open mouth lined with a blood-thirsty piece of red flannel, and a giraffe, and an ostrich with its name marked on one side, "Gail Hamilton," after the great bird at the ostrich farm at the World's Fair, I suppose.

In the course of my life I have seen more natural wild and tame beasts, but these were very good indeed considering who made them. In the late afternoon the children worked industriously and built a wall around their treasures and poured water over each piece. Then, of course, all the families on the block received an invitation to attend a great "Imminagery of Anermuls." [Black-eyes does not always, or even generally, spell according to the dictionary.] The admission fee was about what you might expect for such an unusual collection of wild creatures, namely, 100 sharp-pointed pins. I suspect that some of the mothers on the block used deception when buying pins, on account of the little fingers at home, hence this particular clause of the invitation. And as a crowning piece of elegance, the notes said, "Carriages may be ordered in a half an hour."

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PARALLEL WITH INTERNATIONAL S. S. LESSON FOR FEB. 4.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

#### Materials for this lesson:

1. A map from one of the present Sunday school quarterlies, which should be glued on to the wooden cover of a starch box or a heavy piece of pasteboard of the size of the map. The names Ur and Haran are probably not on the map. Locate them approximately as follows: one inch below the upper right-hand corner make a dot for Ur, and another dot one inch diagonally upward from the first will stand for Haran.

2. On seven bits of paper of the size of the

\* Copyrighted.

little finger nail write, respectively, U, H, S, A, B, A, A. Use red ink for the last two. Put a little tack (those used by shoemakers are best) through each of the seven papers. Tie a piece of bright cord or silk to the tack in the paper marked "U."

3. Picture of an altar from a Sunday school quarterly.

4. Children's building blocks of any kind.

5. Two strips of paper, on each of which is written, "Abram gave to God loving obedience."

6. Four calling cards, or pieces of paper, on which write, respectively: (a) "A great nation from one good man;" (b) A great name (Gen. 17: 5); (c) "Thou shalt be a blessing;" (d) "Much land to be given to his descendants." On the other side of each of these cards write: "God's promise to Abram."

7. A five-pointed star cut from gilt paper as follows: put a tape line round the top of a common tumbler, set it on the gilt paper and, guided by the tape line, make five dots two inches apart around the edge of the tumbler. Most tumblers are ten inches around the top. Connect the five dots by lines and a perfect five-pointed star is the result. On the star write: "God's promise to Abram: 'In thy seed shall all the families of the earth be blessed.' Jesus a star (Num. 24: 17)."

8. Last, but not least, is the Bible Time Ladder revised specially for the Sunday school lessons, in addition to other Bible instruction which it gives. It affords a specially good opportunity for teaching Bible chronology; i. e., 1894 is nearly 2,000 years since Christ; Abram was born 2,000 years before Christ, etc. It is not enough in teaching children Bible events to tell them "it happened long, long ago," for experience shows that children old enough to count, to have an idea of 100, 1,000, can be given a definite knowledge of Bible chronology which will be of inestimable value in all future study of the Bible. The Ladder gives this knowledge objectively and, meanwhile, occupies the active little fingers for which "some mischief still" awaits on Sunday.

*Review.* Use the cards with ribbons of last week's lesson. Give each child with his card seven strips of narrow ribbon of the colors of the rainbow—red, green, orange, yellow, blue, purple and violet. Have good mucilage or paste ready and let the children stick the strips of ribbon on the backs of the cards, leaving space to write, "God always remembers all His promises (Gen. 9: 12-18)." The rainbow cards thus prepared make pretty symbols to keep.

*Introduction to the lesson.* Tell the children that Noah's son, Ham, and his grandson, Canaan, were both bad men, and so were their descendants (of course explain this word). Ham's descendants lived in the land of Shinar (Gen. 10: 10), and they did a thing as foolish as if children should pile up their blocks expecting to climb up to the stars by them. (Read Gen. 11: 1-10.) Noah's son Shem was a good man. It was from his descendants that Jesus was born. Noah blessed Shem in beautiful words that make us think of this (Gen. 9: 26). Gen. 11: 10-27 gives the descendants of Shem, and in verse 27 we find the name of the good man of whom we are to learn today. Read the lesson over with the children (see last week). Before going further two questions about Abram should be answered, namely: (1) When he lived. (By Bible Time Ladder, using the directions.) (2) Where he lived. Referring to Gen. 11: 31, let the children put U and H on the map with the tacks to locate Ur and Haran. The last named means "thy country" (Gen. 12: 1). So proceed with the locating of the places with the little papers and tacks, stretching the cord from one to another and thus indicating the journey of Abram. Lastly, put in their proper places the papers for the two altars at Shechem and near Bethel. Then show the picture of an altar, reading verse 8 and explaining that this offering to God was prayer, given with

loving obedience, not like Cain's offering, which was given selfishly. God always blesses those who offer such worship to Him.

*The lesson.* 1. Truths to be taught: (a) the duty of obedience to God and the rich rewards that God gives to those who obey Him; (b) first promise of a Saviour to be born from the seed of Abram.

2. Method of teaching these truths: building altars with blocks, using the cards, papers and gilt star described. Verses 2, 3, 7 and other references given below; the whole to be used according to these suggestions:

(a) Have the children use their blocks to build representations of two altars, guided by the picture in a Sunday school quarterly. If the blocks used are very bright colored cover each altar with dark brown paper pinned in place. Explain that altars were stones piled up with wood and the offerings laid on them. Read verses 2, 3, 7 and Num. 1: 45, 46; Prov. 22: 1; James 2: 23; Gen. 26: 5. The first line of verse 4 and the last part of verse 8 show that Abram gave God "loving obedience." Lay on the altars the papers so marked (see materials). Then as the different points of God's promises to Abram are made by noticing the verses, lay the four cards, one at a time, on one of the altars.

Abram gave loving obedience to God. This was what Adam and Eve did not give to God. Contrast the wonderful blessings to Abram, who obeyed God, with the sorrow and suffering that came from Adam and Eve's disobedience. This one thing, *loving obedience*, God wants from us all. We can all give it to Him if we will. If we love God we will obey Him. Gen. 26: 5 tells why God called Abram His "friend." We may not have "a great name" and "land" and be the beginning of "a great nation," like Abram, but one of the blessings that God gave to Abram He will give to each of us if we will obey Him.

We can each be made a blessing to others, and that means that we will be friends of God. We will say more of this after we have put something on the other altar. On this altar we will lay the gold star, because it stands for the greatest blessing of all these that God promised to Abram.

(b) Now explain the last part of verse 3, the first promise of the Saviour who was to be born as the Holy Child of one of Abram's descendants. What rich rewards God did give to Abram for his loving obedience to Him! How may we be made "a blessing" and be friends of God (Gal. 3: 6, 7, 8, 9)? If we "believe" (love Jesus) we are "of the faith," and we are told by Jesus Himself how to be His friends and be a blessing to others (John 15: 14 and 17). Children can obey God by obeying their parents (Eph. 6: 1). Let the children learn this verse.

#### Materials for next lesson:

The next lesson will be on the American Missionary Association, as this society has asked that Feb. 11, the Sunday preceding the week of Abraham Lincoln's birthday, be observed for the study of the work of the A. M. A.

1. Mark and cut out from cardboard the outline of your hand. Write on the thumb, (1) Chinese; on the fingers write in order: (2) Highlanders (Mountain Whites). (3) Alaskans. (4) Indians. (5) Negroes. These initial letters spell the word "chain." On the palm of the hand write, on one side, "To the poor shall the gospel be preached." On the other side write, "How shall they hear without a preacher?" and, "How shall they preach except they be sent?"

2. Cut out sixteen strips of heavy brown wrapping paper, each being one-half inch wide and four and one-half inches long. Cut sixteen similar strips of gilt paper. Paste the two ends of one strip together; put a strip through this loop or link and then paste its two ends together. So proceed until two chains are formed, one gilt one and one brown one.

3. The alphabet cards before referred to will also be needed.

## CONVERSATION CORNER.



O YOU remember a question asked a long time ago by a New Jersey member about the location of "Calf Pasture" in Connecticut? I supposed that in order to reach a pasture by water we should have to furnish Captain Delano with an Indian canoe or an Eskimo kayak, but the answers show that the *Valkyrie* sailed right to the very place; glad in this way to know what course he took after leaving Plymouth Bay.

COLCHESTER, CT.

Mr. Martin; Dear Sir: If you should consult Norwalk people, they would tell you that "Calf Pasture" is a stretch of beach in what is now known as East Norwalk.

Sincerely yours.

Here comes one of the Norwalk people and tells us more about it:

NORWALK, CT.

Mr. Martin: I read the question in the Corner asking where Calf Pasture is. A place in Norwalk is called Calf Pasture. It is a point of land in the southeastern part of Norwalk, stretching out into Long Island Sound. It is the place where the British under General Tryon landed to burn the town of Norwalk during the Revolutionary War. I would like to ask a question. Who can tell me where Horse Neck is?

PERCY Q.

I presume Percy knows about Horse Neck and only wishes to see if the rest of us know. Well, I do—for I have just looked it up. It is a neck of land in Greenwich, running out into the Sound, so called because horses used to feed there as cows did in its neighbor pasture, a few miles to the eastward in Percy's town. It has a history, too, like the other, for it was there that General Putnam escaped (March 26, 1779), from the pursuing British on his way to Stamford. Honorary Cornerers surely recall the picture of "Old Put" dashing down the steep stone steps shaking his fist at the "redcoats" who were firing at him from the top. Alas! they say now that he did not ride down the steps at all, although he did go down a steep and rocky hill, and that the soldiers of Lafayette's escort in 1825 did the same thing! Will Percy or some other Fairfield County boy report whether there ever were any stone steps at West Greenwich, and whether they still remain? If so, please send me one by mail!

It is too bad to have to give up all these dear old traditions of our childhood. There never was any William Tell to shoot the apple off his boy's head, Pocahontas did not save the life of Capt. John Smith from Powhatan's tomahawk, Goffe, the regicide, did not appear in Old Hadley Street to fight the Indians, and George Washington did not cut down his father's cherry tree! I have always heard that Daniel Webster when a boy hung his scythe on an apple tree and started off to get his education. But now comes this pleasant letter from a member of the Webster family:

BOSCAWEN, N. H.

Dear Mr. Martin: Although not a Cornerer, yet as I always read the "Corner" I really wish to "put in an oar," as of late you seem to have been following watery ways! In the Corner of Aug. 17 I find Holmes's lines—

In fact, there's nothing that keeps its youth,  
So far as I know, but a tree and truth—

followed by the story of the "apple tree" on which Daniel Webster hung his scythe. In the interest of "truth" I send you a leaf and bit of wood from the identical tree upon which young Daniel hung the scythe. In New Hampshire we do not call it an apple tree! The tree blew down in 1875, I think—these specimens were procured a short time before.

Should your summer outing ever bring you to Boscawen we should be happy to take you to Webster's birthplace and to the "Elms" home.

Very truly,

The specimen is elm-wood, and not apple-wood, so that this correction is genuine. But must we doubt all historic trees? Did not Peregrine White plant the Marshfield apple tree? Did not Captain Wadsworth hide the charter in the Hartford oak? Did not Washington take command of the American army under the Cambridge elm?

Here is a Hartford boy now—he will, of course, know all about the Charter Oak:

HARTFORD, CT.

Dear Mr. Martin: I received your postal written when you passed through this city in August and was sorry you could not stop and see it. If you come by here again I will try and meet you. In September I went to Boston and visited some of the places of interest—the Navy Yard, the Common, Faneuil Hall and Bunker Hill. I went to the Congregational House and inquired for you, but you were not in. [Very sorry that I was not—try, try again!—Mr. M.] My cousin called on you last month. [Yes, he was the boy that was interested in rocks, and a nice little fellow!—Mr. M.] I attend the Hartford High School, and study Latin, algebra and history. I still read and enjoy the Corner. Where can I find a quotation something like this?

Don't forget to remember to take the brewer's beer away.  
And remember to forget to ask the brewer to dine some day.

Yours truly, HOWARD T.

No, I have forgotten to remember any such lines. When I read the ? aloud one lady present said, "I should think that was a little temperance poem," and a girl added, "I think 'Little drops of water' would be better!" Another Connecticut member writes that she is

... very busy now, studying from three to four hours out of school. I am studying Latin, algebra, ancient history and English. I like all except Latin and that I cannot endure.

That is strange, for I think Latin is beautiful, and you will probably think so when you get on a little farther—say into Virgil. Write this motto on the fly-leaf of your grammar: *Patientia et perseverentia vincit omnia*. Two or three days ago I was making a little railroad trip and a gay little boy, nine years old, sat with me. I asked him what he studied, and he said, "I study reading [that was natural, for he got on at Reading!] and writing and [then I thought he was going to say 'rithmetic, so as to make "the three R's"] I recite numbers." Children, studying is very much easier than it used to be when we old folks went to the district school. "Reciting numbers" is simpler than "doing sums" by hard old rules in arithmetic, and "language" is a pleasure compared with our unintelligible lessons in "Pond's Murray's Grammar."

FITCHBURG, MASS.

Dear Mr. Martin: ... During the last three days of school the scholars in our High School brought fifteen barrels of vegetables, clothing, food, etc., for the poor. For a month past the girls brought cake, sandwiches, etc., fitted up a restaurant and sold the eatables to the boys. They raised about \$50 and devoted it to charity.

RALPH.

That is a novel school exercise but a grand lesson in "practical Christianity." If our fellow-students and neighbors are suffering for food and clothes why should we not help them? A little from each one is the secret.

As I was wondering whether I had enough written for D. F., four boys just out of school called to see about stamps, etc. I will call their names Patrick, Dennis, Michael and Tommy. Their age is forty-nine years—all together. I am sure they never heard of the Corner, but they have told me what they study and read. Such boys will make good citizens by and by!

MR. MARTIN.

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## The Sunday School

LESSON FOR FEB. 4.

Gen. 12: 1-9.

### BEGINNING OF THE HEBREW NATION.

BY REV. A. E. DUNNING, D.D.

At the head of Hebrew history stands Abraham, a colossal figure. From our first introduction to him in the Bible narrative to the end of his life, the same traits of character stand forth, and they are the traits which, during its entire history, made illustrious the nation which he founded. They are the qualities which, above all others, have made men and nations great. They are the qualities which every one must seek, possess and develop who would make his life successful. These four things appear most prominently in this first account of Abraham:

1. *Faith in one God.* Abram lived among idolaters, was himself a worshiper of idols. Joshua [ch. 24: 2] says of his father Terah and of him, "They served other gods." His home, "Ur of the Chaldees," was near the Persian Gulf. His people worshiped the moon, built temples and appointed priests for the moon god. How the command came to him to go elsewhere, we do not know. It was not very definite, for he did not know whither he was going [Heb. 11: 8]. But he had the strength of conviction and of purpose to go. He had to break the three strongest ties which a man has—those which bind him to his kindred, his home and his country.

But he was inspired by a promise which was more than sufficient to offset all these losses to one who believed in it. He did believe in it, and we know how it was fulfilled to him. He left his kindred, but God made him a father beloved by many generations. He left his home, but God gave him a far richer land for his home, and his descendants filled it. He left his country, but God made him the founder of another far greater.

The promise made to him was simple, but vast in its compass. "I will make of thee a great nation." "I will bless thee and make thy name great." "Be thou a blessing." "I will bless them that bless thee, and him that curseth thee will I curse." "In thee shall all the families of the earth be blessed." Any man great enough to receive such promises would grow to be a hero. Abram was a Bedouin Arab, and his family type is still seen in the godless, grasping Arabs of the desert. But the religious faith which began in Abram when he responded to the call of God has made his descendants the spiritual fathers of European civilization and religion.

2. *Separation from the world.* The acceptance of the promise made Abram a pilgrim. He started with his father and his wife and his nephew and made one stage in his pilgrimage, to Haran, the frontier town of Babylonia. There he stayed till his father died. Then he crossed the Euphrates River and, after a long journey, the Pharpar. He became the Hebrew, the man who crossed the river floods. That withdrawal from the worldly generation which had corrupted godly men before him characterized his whole life. He would have no intermarriages between his children and those of the people among whom he lived. He would not put himself under obligation to them, would not even take from them the gift of a sepulcher [Gen. 23: 5 ff].

The evidence of a great nature was shown in his breaking away from cherished associations, throwing off the chains of habit, of personal attachments and of established public opinion, and his going forth to set up and maintain the worship of the one God who made the heavens and the earth. "Abraham believed God and it was reckoned unto him for righteousness." His mind grasped and fed on this great truth, that there was one supreme God who rightfully claimed his worship and service. When that is a controlling principle it will make any one great. That conviction has been conspicuous in the pilgrimages which have founded great nations.

Moses and Joshua possessed it. So did Zerubabel and Nehemiah. So did the apostles who spread the gospel through the world. So did the Pilgrims and the Puritans who planted our republic. This conviction will make every boy and girl, each in his place, a Christian leader. The qualities of leadership grow by faith and obedience.

3. *Living in and for the future.* Abram owned no land; he had only the promise that a land should be shown to him. He had no child, only the promise of a multiplied offspring. But his grasp of the future gave him a princely character. Christ called attention to that characteristic of him. "Your father Abraham," he said, "rejoiced to see My day, and he saw it and was glad." He knew that he was to found a great nation. That knowledge was companionship to him in his loneliness. It dignified his work. It added significance and gave direction to his family government. It glorified his whole life. He saw a movement in the world toward a great end. He so lived in the consciousness of it that he inspired with the same confident expectation the leaders who came after him. Read the noble list of them in the eleventh chapter of the epistle to the Hebrews. Every one of them is reaching to promises afar off, and for that reason "God is not ashamed of them, to be called their God." Abram was the real founder of the Hebrew nation, for his spirit lived in and guided it long after his death.

The present has enough in it to hold the attention of men. Every day brings its pressing business, while the multitudinous affairs of society and government are sufficient to absorb our thought. But no one has great influence unless he believes the golden age is in the future and gladly devotes himself to hasten its coming. The great man is he who can lift a serene brow above the swiftly changing experiences of the present and work with faith to bring in the kingdom of God to future generations.

4. *Love to mankind giving activity to faith.* Abram believed that all nations were to receive blessing through him. He could have had but a very dim conception of the divine plan for the restoration of the human race to God. But he knew that God had chosen him as an instrument to secure that end. He lived for "all nations." For their sakes, though they were yet unborn, he left his home and country, changed his manner of life, became a pilgrim, founded a family, guided and trained his household, gave to it laws, system and discipline. While yet he had no children he seized on the whole world as his inheritance, because he believed that he was to do good to the whole world.

The spirit of Abram is the saving spirit of the Church of Christ today. To gain it is to gain and to give the richest blessing God has to bestow on men. It is that spirit which seeks the fallen and outcast in confidence that they can be restored to the image of God; which sends men and women to heathen nations where all the life is against the life of Christ; which counts it a privilege to leave kindred and country and lay down life itself that the remotest and most degraded may be brought into fellowship with the children of God. In this way Abraham is still blessing all nations as truly as he did in begetting the nation through which Christ came among men; and in this way still every one who gives himself to do good to men because they are the children of God is a blessing to all families of the earth. "So then they which be of faith are blessed with the faithful Abraham."

#### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Pin upon the board, or show in a book or paper, a picture of a house. Let the children think who might live in this house. Develop the thought of a home for the family. Put beside the modern house a picture or drawing of a log cabin or a block house. Tell briefly

the story of the people who came to this country years ago and made themselves houses from the trees of the forest in order that they might have homes in which they could be free to worship God in the best way. The men and women who began life in this new country came with the fear of God in their hearts, and God ruled in their homes. They built a church very soon to show that they wished to worship God and make Him their king. (Pin up a picture of a church beside the log house.) So all through our country today we have happy, peaceful homes and churches everywhere to show people the way to God.

But there are other kinds of homes than these and there are places where God is not known. *Draw a tent, or show a picture of one.* Tell of the life of a man long ago who lived in a tent and among people who prayed to false gods. There was no one to help this man to love God better and no place where he could go to hear of Him.

It is very hard to do things differently from those about us. We speak and dress and act like those who live in our part of the country. No help could come to Abram from his neighbors, who never prayed to God at all. Make the children feel the blessing of a *Christian home*. Speak of the church bells, the songs, the prayers and all the other influences which call us to a better life. But Abram had none of these things. Describe the call of God to him. Show Abram's willingness to obey and give the promise of God in the Golden Text. Refer to the *obedience of Noah*. What blessing came to him? Describe the journey of Abram with his family, the long train of camels and many servants. *Show a picture of a caravan, if possible. Take away the pictures pinned on the board.*

*In the upper right corner draw a tent. A simple triangle will serve, with lines to show an opening for the door. Write Ur above this. In the opposite corner put another tent and an altar beside it. Write Canaan here. Impress the thought that Abram wished to serve and honor God in his new home. How did he show his desire? How may we make an altar in our homes?*

We do not need a heap of stones today, nor any animal for an offering, because Jesus came to teach us that a loving heart is the offering God desires, and wherever people praise and pray there is a true altar. Speak of family worship as a gathering around God's altar, and of the prayer which any one can send up to God in any place. Pin up the modern house again and write over it, *God's call to us: "My son, give Me thine heart."* Give the children to carry home a paper square, folded in the middle, so it can be set up like a tent. On one side of the tent write the words: *God's call to Abram—to a new country.* On the other write: *God's call to you—to a new life.*

#### THE CHURCH PRAYER MEETING.

Topic, Jan. 28-Feb. 3. How Can Common Life Be Godlike? Col. 3: 12-17; Jas. 1: 21-27.

The gospel designed to sanctify all human relations and activities. The harm wrought by a "Sunday religion."

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 4-11. Blest, to Bless. Matt. 10: 7, 8, 38-42; Gen. 12: 2.

This is a very graphic and compact way of stating the twofold aspect of Christian discipleship. Mark tells us that when Jesus appointed the twelve it was that they might be with Him and that they might go forth to preach and cast out devils, and they had not been with Him very long before He set them at work. By the time that they had completed their three years' course of training under Him the idea must have been pretty thoroughly rooted in their minds that the ultimate purpose of their daily intimate asso-

... ciation with Him was that, having received extraordinary blessings from Him, they were to go forth as the bearers of blessings such as the world had never known before. The passing of eighteen centuries has not changed a whit the essential obligation involved in the reception of the great blessings with which God has surrounded our lives. Not to speak at length of such blessings as health and reason, business ability, the power of making friends—though these and kindred gifts are among God's choicest blessings and should, at least, set us to asking what are we doing with them—let us pass to the more distinctively spiritual sphere.

The simple point is that anything we have in the way of faith and courage and spiritual insight and capacity to sympathize with and help others is not to be hoarded but to be lavished. If we thought of this when we offered that prayer which is so often on our lips, "God bless us," it might be that our prayer would be more abundantly answered. And is there not here for those of us who feel that we never have experienced any great spiritual blessing a hint as to the reason why our lives may seem barren and empty? It is just as impossible for the soul that never gives out anything to expand and to occupy "more stately mansions" as it is for the stream to rise higher than its fountain. It is God's law of spiritual growth that the moment we begin to help others we grow ourselves. Testimony on this point is abundant. Those most active in Christ's service are usually most sensible of His love, most happy in His fellowship. These times of distress and destitution, when human need is so great and so apparent, afford the best opportunity we may have for many a day of proving how "being blessed" and "blessing" act on one another. Helen Keller has recently told in the *Youth's Companion* the story of her life. One would think that, deprived as she is of sight and hearing, she might consider herself strangely afflicted, but the entire story throbs with gratitude for the blessings God has given and which she has already learned to scatter in the way of others.

*Parallel verses:* Ps. 21: 6; 72: 17; Mark 5: 18-20; Luke 12: 47, 48; John 17: 18, 22-26; Acts 3: 25, 26; 1 Cor. 4: 1, 2; 2 Cor. 1: 3, 4; Eph. 1: 8-10; 3: 8, 9; 4: 11-13; 5: 2; Phil. 2: 5-8; Col. 1: 28, 29; 1 John 3: 16; 4: 11.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK AND WORKERS.

#### The Oberlin Home.

The Oberlin Missionary Home is prospering under the efficient care of Mrs. S. C. Little. An adjoining dwelling has been rented temporarily as an annex to the small cottage owned by the association. There is urgent need of the proposed new building, as the applicants for admission largely exceed the capacity of the present crowded dwellings. The building fund, including proceeds from the sale of the Porter memorial volume, has reached about \$3,000. A gift of \$1,000 has recently come from some successful business men in San Francisco whose parents were missionaries in the Hawaiian Islands. There are now in the home ten children from eight families representing missions in India, China, Japan, South Africa, Mexico and Micronesia. Nearly all these boys and girls attend the public schools.

#### C. C. B. S.

The C. C. B. Society began its new year Jan. 1. The total receipts for 1893 were \$182,462.45, which is \$14,012.31 in advance of any previous year. This includes, however, an annuity of \$35,410, which has been paid in, but as the society does not receive the interest till the death of the donor it is not available for present use, so that the total cash receipts are \$147,052.45. There has been the usual falling off in the ordinary contributions, so that the society could answer at its last board meeting only seventeen applications for aid in church building out of forty-nine which were before it.

But the number of gifts for special churches sent through the treasury of the society is much greater this year than usual. By paying out \$103,170 the society has secured 144 churches with property valued at \$452,563.36. By paying out \$30,108 from the parsonage loan fund fifty-four parsonages with \$66,060 worth of parsonage property were secured.

### THE WORLD AROUND.

#### Social Purity in India.

A remarkable mass meeting has recently been held in Calcutta in the interests of social purity. The people of England and of India have been aroused in regard to the evils and dangers of immorality and to the urgent necessity of reform, and the large town hall was crowded to its doors by more than one thousand men. On the platform sat nearly one hundred persons, representing varieties of religious faith never before brought together in such a way in Calcutta. Resolutions protesting against the shameful evils openly tolerated throughout the city were earnestly supported by eminent foreigners and natives and unanimously adopted by the meeting. The chair was occupied by Bishop Thoburn of the Methodist Church, and the missionaries of all denominations, including an eloquent Catholic priest, were largely represented. But this great meeting would have been a failure if the missionary party had not been loyally assisted by Indian gentlemen who were not Christians. From the first the movement has had their hearty sympathy and co-operation. Bishop Thoburn expressed a feeling of thankfulness that it was possible for men who differed on other questions to unite in such a cause. However, the fact that the meeting was due to the efforts of the missionaries is an unanswerable reply to the unjust accusations made against them at the Decennial Conference.

#### Missionary Problems.

A lecturer in the University of Lausanne, M. Narbel, is giving a course of lectures on the history of Christian missions, which deal with certain of the great problems of missionary work. We gather from the *Christian* the general character of the questions raised and discussed. For example, how can we introduce Christianity among the heathen without injuring them through contact with our civilization? The Christianity is good, and only good, but it is carried by messengers who represent our civilized life, our modes of eating, clothing, housing ourselves. We create new wants, and a new world full of temptations is opened to the heathen. Over and above these things there come the dangers from the greedy trader, who follows in the missionary's wake and sells his fire-water and gunpowder, plunging the natives into still greater degradation. Then, again, we are in danger of insisting that in every land the natives shall work as hard as we do who live in a temperate climate. Another point requiring attention is whether other races are to be doomed to perpetual inferiority. Shall they develop in their own way or must they be forced or coaxed along our way? The time has come when all such matters will have to be faced and definitely settled. India and China filled with opium dens, Japan with its growing spirit of independence, Africa overrun with selfish traders, present practical illustrations of these problems.

#### Japanese Women.

There appears to be a retrograde movement in Japan along the line of the higher education of girls, notwithstanding the reputation of the Japanese for intellectual culture. Last year the government had thirty-four high and normal schools admitting young women, while today there are but six such schools in the empire higher than the primary grade. In the city of Kobe, with a population of 150,000, there is not a single public school for girls higher than the intermediate grade. Missionaries think this retrogression is largely due to the fact that polygamy is sanctioned and the

fear that if Japanese women become educated and emancipated they will not submit to a custom so degrading.

#### Opium Commission.

The sittings of the Opium Commission in Calcutta are proving far from satisfactory, owing to the extreme difficulty of carrying on in India a contest of this kind in which the government is itself one of the parties. Few men in India dare say things contradictory to the interests of the government, while many are willing to express views which they think will be pleasing to the government. The missionaries have produced much valuable testimony against the evils flowing from the opium traffic, and one government witness, a medical man, has supported their view. Several have condemned opium smoking, the form of the vice which is common in China, although they pronounce opium eating harmless.

#### More Workers.

The English Church Missionary Society is making special efforts to increase its missionary forces and constituencies. The Archbishop of Canterbury has been making a special appeal for the unevangelized nations, and the two boards of missions of the provinces of Canterbury and York have recently met and decided to make arrangements by which the valedictory services for outgoing missionaries shall be held in Westminster Abbey, thus contributing to the impressiveness of missionary departures and the widening of Christian sympathy for the workers in distant lands. It was also decided that the great missionary conference in London shall take place next spring on May 29-June 1.

#### Korea.

Korea seems to be struggling with immigration problems similar in some ways to our own. The moment its doors were opened to the outside world and treaty relations formed, the "hermit nation" found she was entering upon a struggle for the possession and enjoyment of the products of her own soil. Korea being a fertile and prosperous country, with a comparatively small population, offered a tempting field to the starved and crowded Chinese and Japanese, and they have flocked in in such numbers as almost to overwhelm the poor Koreans, who have no power to protect themselves. Our Chinese problem makes it easy to understand the situation in this Asiatic country, for the emigrating Chinese, being willing to live on the food that Koreans deem fit only for cattle, naturally outbid the natives for the labor. In the open ports Japanese and Chinese labor has practically made the Korean coolie the exception rather than the rule, because he will not work for the same money. It will be interesting to see how the Koreans will adjust themselves to the conditions which a broader civilization entails.

#### Japanese Prison Reform.

Rev. W. W. Curtis of Sendai, Japan, has an interesting article in the *Missionary Herald* on an attempt at prison reform in Japan which should enlist the sympathies of all Christendom. The experiment is being made of administering the great government prisons of the Hokkaido according to Christian principles, with the full approval of the central government. Mr. Oinue, general superintendent of the four large prisons, is a man of liberal and progressive ideas and years ago became convinced that the prisons of Japan would be benefited by Christian influence and instruction. Accordingly, he has engaged several Christian teachers and each prison has its chapel or lecture hall in which Sunday school is held. There are many inquirers about Christianity. Out of 1,506 prisoners in one prison, where Christian instruction was begun later than in the others, 510 are reported to be studying the Bible and 148 pray daily. There is a general leavening in the prisons which is evidenced by the fact that of late few of the prisoners have attempted to escape in comparison with previous years.



## Literature

### THE WORLD'S CONGRESS AUXILIARY REPORTS.

The managers of the series of congresses held as auxiliaries to the World's Fair at Chicago have proposed that the United States government assume the responsibility of printing and paying for the official report of their proceedings. This proposition is based upon the facts that representatives of foreign nations were invited by our national government to be present at these congresses, and that the gatherings themselves, in respect to both the subjects considered and the writers or speakers who participated in them, were of great, permanent and international importance, and represented the best thought of our times in regard to the chief topics relating to human progress. It is declared also that some foreign governments have expressed the wish that the reports of these congresses may be issued by the United States so as to have the official authority of the nation rather than that of individuals or committees.

We trust that this proposition will be received favorably at Washington. Economy in national expenditure certainly is in order but in our judgment it would be an illustration of a "penny wise and pound foolish" policy for the nation to refuse this expenditure. Let it be so superintended as to prevent waste or even extravagance, but let it be conceded. It is of the utmost importance, especially in view of the many foreign criticisms upon the management of the World's Fair—some of which certainly are unreasonable and others of which appear well founded—that the reports of the series of congresses should be issued by the United States and in a creditable form. They will go into every great library throughout the world. They will be consulted for generations to come. They will be assumed by most people as a matter of course to have been printed by our government, and if it is to be held responsible for them it should be responsible in fact.

The proposition, we are glad to see, has been indorsed already by a large number of our most public-spirited and influential citizens representing many different parts of the country, many different religious bodies or educational institutions and without distinction of political party. The unanimous judgment of such men in respect to any other matter would carry conviction at once. There is no reason to dispute their conclusion as to this scheme. The United States government has an opportunity to crown the great and somewhat unexpected success of the World's Fair by displaying a wise liberality in this matter, to refuse which would be a blunder and which probably no other important government would hesitate for a day to approve.

### BOOK REVIEWS.

#### THE RELIGIOUS FORCES OF THE UNITED STATES.

Dr. H. K. Carroll, who had charge of the Division of Churches in the preparation of the United States census of 1890, has embodied the results of his investigations in this volume. Whatever may be true of the imperfections of the census of 1890 in some of its other departments, there is no reason to doubt its substantial fullness and accuracy in this department or its superiority here over any other census ever taken in this country. It gives the characteristic principles and the statistics, usually obtained

from official denominational sources, of 143 different religious bodies, and states more or less in regard to many other independent organizations. It is a most valuable summary of facts and volume of reference.

The introduction is not less important than the tables of figures which compose the body of the work. Even many who are somewhat acquainted with the facts may be surprised at the number and variety of the religious bodies among us and at the trifling distinctions between some of them. For instance, there are a Presbyterian church in the United States and a Presbyterian church in the United States of America, the former a Southern and the latter a Northern body, their severance having been caused by the political troubles culminating in the War of the Rebellion. There are also a Reformed Presbyterian Church in the United States of America and a Reformed Presbyterian Church in North America, the chief differences between which appear to be that one has a synod and a monthly publication with a pink cover and the other a general synod and a monthly publication with a blue cover. Were it not for such subdivisions there would be only forty-two denominations among us, instead of 143.

Dr. Carroll sums up the causes of division as controversies about doctrine, administration or discipline, moral questions, and personal matters, and traces many to the gradual growth during recent years of a liberal spirit which the older and more conservative members of a given body have disapproved. Less than two per cent. of the religious forces of the United States are non-Christian. He assumes as a fair estimate that there are 111,038 ministers and 165,297 church organizations, and that from 15,000,000 to 20,000,000 services are held a year. More than 43,000,000 persons could be accommodated at any one time in the churches, not counting other places in which services are conducted, which is more than possibly could attend at once. But, because the churches are not all situated where they are most needed, there are many communities in which all would-be attendants could not be accommodated together. Nearly \$670,000,000 are invested in church property, and the average value of the church buildings is \$4,707. It is highest, \$38,830, among the Reformed Jewish and lowest, \$455, among the Original Free Baptists of the Carolinas. Nearly 20 per cent. of the entire value of church property is in New York State, and New York, Pennsylvania, Massachusetts, Ohio and Illinois together return more than 50 per cent. of the whole.

There are nearly 20,500,000 Christian believers and a little more than 6,250,000 Roman Catholic. The Protestant population, *i. e.*, communicants, their families, etc., number almost 50,000,000 and the Roman Catholic nearly 7,400,000, a total Christian population of more than 57,000,000 out of the nearly 63,000,000 of our entire population. Some of the nominally Christians are only such in name, but this is equally true of some of the nominally non-Christians, and the figures are trustworthy if understood to be only general statements, which are the only ones possible. Between 1880 and 1890 the population of the United States increased at the rate of 24.86 per cent., but the twenty-one largest Protestant denominations, including all the Protestant communicants except about one million, increased more than 42 per cent. The Roman Catholic increase is more difficult to be esti-

mated, but does not appear to have been more than about 30 per cent. The Roman Catholic body is the largest single body, numbering 6,231,000 persons, but its estimate includes all its baptized persons above "nine or eleven" years old, whether they continue to attend its churches or not. The Protestant statements only include actual church members.

Denominations are more generally localized than most people probably are aware. For example, Pennsylvania is the chief abode of the Lutherans, Presbyterians, Moravians, Mennonites and German Reformed; North Carolina of the Methodists; New York of the Roman Catholics, Jews, Episcopalians, Universalists and Dutch Reformed; Massachusetts of the Congregationalists, Unitarians, Swedenborgians and Spiritualists; Georgia of the Baptists; Missouri of the Disciples of Christ; Indiana of the Friends, and Ohio of the United Brethren. The members of several of the most widely influential denominations are, in round numbers, as follows: Baptists, 3,718,000; Congregationalists, 513,000; Friends, 85,000; Lutherans, 1,231,000; Methodists, 4,589,000; Presbyterians, 1,278,000; Episcopalians—including the Reformed—541,000; Reformed Dutch, German, etc., 309,000; Unitarians, 67,800; Universalists, 49,000. The non-evangelical, non-orthodox and non-Christian bodies together number less than 500,000, and the evangelical church members are to the non-evangelical as 103 to 1.

Among Dr. Carroll's more general conclusions of special interest may be noted this, that among Roman Catholics a change amounting almost to a revolution of opinion in the direction of Americanism, in respect to both our government and our public school system, already has taken place and still is going on. He points out also that although the Roman Catholics are the leading denomination in numbers in more than half of the States, even in New England, they possess ascendant influence in no State. He adds, which certainly is much to be hoped but which many may dispute, that in the Episcopal Church the Catholic revival "is spending itself within the denomination, and probably repels as many as it attracts to that communion." He also calls attention to the organization of the church of the present day for work, to the wonderful recent development of young people in Christian loyalty and service, to the practical tone of modern Christianity among us as distinguished from polemic, and to the immense and growing influence of the church upon society.

We accord his volume very hearty praise. His statement that Roger Williams was driven from Massachusetts because he did not conform to Congregationalism is not quite exact. It was for seditious conduct, primarily political and only secondarily having to do with church matters, that Williams was banished. Moreover, in the chapter on The Salvation Army, which speaks of this body as thoroughly evangelical in doctrine and implies that its usages upon what usually are considered essential points are wholly in harmony with those of the evangelical bodies, we have discovered no allusion to so important a fact as the non-use of the sacrament of the Lord's Supper by the army. But in spite of a few such inaccuracies the volume possesses great and permanent value and also, in its own way, large interest. It should go into every public library and every church library and

many pastors and others will be glad of private copies. It is one volume of a valuable series on American Church History which the publishers have announced. [Christian Literature Co. \$2.50.]

## RELIGIOUS.

Rev. H. A. Johnston, Ph. D., of Chicago, recently contributed a series of papers on *Moses and the Pentateuch* to the *Herald and Presbyter* which now are out in a small volume. He opposes stoutly most of the conclusions of the school of critics represented by Dr. Briggs and discusses the matter with ability and in a popular style. There is much force in what he says and the higher critics do not command entire confidence by any means. But we cannot indorse his view that the rationalistic antecedents of any given critic destroy his honesty as an investigator. This, in spite of some qualification, seems to be Dr. Johnston's position. Such antecedents are an element which, if known in regard to a critic, certainly should have its due weight in estimating his choice of methods and his tendencies in judgment. But they do not involve in him the desire to destroy the evangelical faith any more than evangelical belief in a critic disqualifies him to seek "the truth, the whole truth and nothing but the truth," which is the object of every true investigator, of whatever inherited or acquired opinions.

The American Baptist Publication Society is issuing a series of Bible Handbooks for Young People of which the first is *The Pentateuch* [50 cents], by Rev. A. J. Rowland, D. D. It is a collation of facts rather than an argument. Nevertheless the claims of the advanced critics are weighed and are adjudged to be insufficiently supported. The book is handy and sufficiently complete and is written in a temperate spirit.—*Eternal Words and Other Sermons* [Student Publishing Co. \$1.50] contains fifteen discourses by President E. B. Andrews of Brown University, whose portrait is furnished. They were prepared for a college audience yet are adapted and of interest to the thoughtful public at large. They are vigorous, timely, helpful sermons, but the volume is not of the highest class in respect to mechanical execution.—*Daily Thoughts* [R. H. Woodward & Co. 75 cents] contains a passage from Phillips Brooks's writings for each day of the first six months of the year and from Prof. Henry Drummond's for each day of the last six months. There is a likeness of Bishop Brooks and Archdeacon Farrar's tribute to him follows. There is no portrait of Professor Drummond and the sketch of him is inadequate. The main contents of the book are well selected.

Rev. S. J. Barrows has written a biographical sketch of Mr. Protap Chunder Mozoomdar, the prominent leader in the Brahmo-Somaj who has just been visiting this country, and it is prefixed with a portrait to a volume of short extracts from Mr. Mozoomdar's utterances or writings called *Heartbeats* [George H. Ellis. \$1.50], which embody meditations and suggestions on many phases of morals. They are graceful and often stimulating. Some are truly beautiful. They are not strikingly original but are practical and wholesome.—The annual bound volume of *The Converted Catholic* [New York: James O'Connor. \$1.25] for 1893 shows that this magazine continues to carry on vigorously its enlightening work. It is doing excellent service, especially among Roman Catholics, and is soon to be enlarged and improved.—*Bright Light*

[S. W. Straub & Co. 35 cents] is a Sunday school hymn-book of the ordinary sort, and not equal in merit to some which have appeared within the last year or two.

## MISCELLANEOUS.

Prof. C. E. Norton has edited the first volume of the *Orations and Addresses of George William Curtis* [Harper & Bros. \$3.50] and has wisely devoted it to a special theme, which was a favorite with Mr. Curtis. This is the principles and character of American institutions and the duties of American citizens. Nineteen, delivered between 1856 and 1891, have been included in the book and among them are his oration before the literary societies of Wesleyan University Aug. 5, 1856, on The Duty of the American Scholar to Politics and the Times; The Present Aspect of the Slavery Question, a lecture in Plymouth Church, Brooklyn, N. Y., Oct. 18, 1859; The American Doctrine of Liberty, his Phi Beta Kappa oration at Harvard, July 17, 1862; Fair Play for Women, an address before the Woman's Suffrage Association, May 12, 1870; and the Puritan Spirit, an oration at the unveiling of the Pilgrim Statue by the New England Society of New York, June 6, 1885. They are conspicuous for Mr. Curtis's familiar characteristics—-independent thought, fearless utterance, literary grace and oratorical eloquence.

Dr. Henry Coppée's *General Thomas* [D. Appleton & Co. \$1.50], one of the Great Commanders series, furnishes a sympathetic and reasonably impartial account of a man who certainly was one of the ablest and most successful generals on either side during the War of the Rebellion, so far as he had opportunity to show what he could accomplish. The author perhaps is inclined to overestimate the importance of the battle of Nashville and other occasions in which General Thomas showed to great advantage but perhaps he is quite correct and will be justified by other special students. Certainly this battle in itself was a handsome victory for the North and a great credit to General Thomas. Some rather disagreeably suggestive allusions to other generals might have been toned down wisely but the book is well worthy of its place in the series to which it belongs. Thomas had much groundless suspicion and hostility to overcome and was a gallant officer and a noble man whose value to his country cannot fail to be appreciated increasingly.

In *Torch-Bearers of History* [T. Nelson & Sons. 80 cents], by Amelia H. Stirling, a successful attempt is made to tell young readers how the course of human history was run down to the time of the Reformation, the method chosen being the interesting one of portraying the characters and careers of a succession of representative men and women. This method necessitates a somewhat fragmentary narrative but one which includes most of what is essential and is attractively picturesque. In a sketchy fashion the author of this book has done well.

The four sumptuous volumes which contain the issues of *Scribner's Monthly* for the years 1892 and 1893 illustrate the versatility of American energy alike in literature, art and business. Nowhere else in the world are such magazines produced or appreciated as those which form these volumes. We have praised them so warmly and so often in their monthly issues that we have nothing to add now except a mention of the simplicity and good taste of their substan-

tial binding.—Here too is the bound *Century* for the months from May to October of last year. Its binding is somewhat gorgeous, yet in good taste, and its contents, like those of *Scribner's*, include papers from the best sources upon the most important and engrossing of current themes, as well as a full proportion of light and amusing material. Its illustrations too are unsurpassed.—With it have come the two corresponding bound volumes of *St. Nicholas*. They are bound in red and gilt and it is hard to see how they can be outdone hereafter in either substance or illustration.

## MORE JANUARY MAGAZINES.

We often have been at a loss to determine which particular feature of the *Art Amateur* [\$4.00] is most excellent, and we are in this difficulty again. It gives the current art news fully yet concisely, discusses art matters intelligently and helpfully, contains practical directions for amateurs about different departments of study, offers many and attractive designs for work and is well illustrated. It meets the needs of those whom it is meant to serve better than any other publication. The present issue includes enjoyable accounts of the recent Water-Color Exhibition in New York, the Cazin Exhibition, the Architectural League Exhibition, the beginnings of several series about Painting Snow, Painting Children, Glass Painting and Staining and Painting on Tapestry Canvas. The House department this time as always is one of the most suggestive.

The consolidated *Christian Literature and Review of the Churches* [\$3.00] makes a handsome appearance, is full of valuable material well edited and somewhat illustrated. The communication of Rev. W. C. Langdon, D. D., entitled The Stumbling Block and the Hope of Christian Unity together with Dr. A. H. Bradford's editorial comments thereon will seem to most readers the topic of chief importance considered. Dr. Bradford is correct in saying that the fourth proposition of the well-known "quadrilateral," that relating to the historic episcopate, is the principal hindrance to the general acceptance of those propositions. But there are other objections. The department of notes of various churches, to which Dr. Mackennal contributes in behalf of English Congregationalists, is of great value. There are some timely papers on The Christian Church and the Coal War and the minor contents all are wholesome and timely.

The circle of readers of such a magazine as the *Philosophical Review* [\$3.00] must be comparatively small but is profoundly interested in the class of themes discussed. Two of the four principal contributions relate to Kant, Dr. W. T. Harris treating of his Third Antinomy and his Fallacy Regarding the First Cause and Dr. Erich Adickes continuing his German Kantian Bibliography, adding numbers 674-831, a, b. Mr. D. G. Ritchie considers the Relation of Metaphysics to Epistemology and Prof. Andrew Seth discusses Some Epistemological Conclusions and Drs. Julia H. Gilliver and Eliza Ritchie The Ethical Implications of Determinism. The other departments are well filled and that containing summaries of articles is especially advantageous to students of philosophy.—*Astronomy and Astrophysics* [\$4.00], originally hardly more than an expression of the scientific culture and progress at Carleton College alone, now has become a publication of recognized dignity and importance in its class and is of inter-



est to astronomical students generally. It deals with both the theoretical and practical aspects of astronomy.—*University Extension* has several good articles, one on University Extension and the Workingman and another in much the same vein called The Lecturer and the Laborer. The account of The English County Councils and University Extension is continued. Another topic is Experimental Psychology and the Psychological Laboratory.

## NOTES.

— Octave Feuillet's widow is soon to publish two volumes of souvenirs of her late husband.

— Fewer eminent authors died in 1893 than in 1892, and France lost more writers of the highest rank than any other country.

— The great increase of serials is reported to be interfering gravely with the success of some formerly prosperous branches of the British publishing trade.

— Brentano's *Book-Chat* has been united with the *Literary News*, and the latter will embody hereafter some of the important characteristics of the former.

— All American contributions to the fund for the Lowell memorial windows in Westminster Abbey have been respectfully declined, the committee preferring to have them paid for by British offerings exclusively.

— A Kansas paper mill at Salina has been making paper from sunflower stalks with much success and proposes to make a specialty of it. The *Daily Republican* of that town already has printed its entire edition on this paper.

— Col. A. A. Pope of this city has devoted himself for some time to the detection of errors in school books and is reported to be about to publish a volume containing a list of his discoveries. They are said to number thousands, and more than 1,100 are found in the publications of a single publisher.

— An agency has been formed in New York for the purpose of putting a force of boys to sell papers and magazines on the cable cars, like those who now sell such goods in the steam cars. It is to be hoped that the business will be conducted so as not to be so frequently a nuisance as it is on the steam cars.

— Our attention has been called to the fact that instead of never having been published before, as we were led to suppose when we reviewed Mr. L. E. Chittenden's recent book, *An Unknown Heroine*, describing Mrs. Van Meter and her care of a wounded Union soldier, a short history of the case had been narrated in a volume called *The Vermont Brigade in the Shenandoah Valley*, by Hon. A. F. Walker, published in 1864. We gladly correct the impression which our words made.

## BOOKS OF THE WEEK.

*Cong. S. S. & Pub. Society. Boston.*  
LETTERS ON BAPTISM. By Rev. E. B. Fairfield. pp. 249. 75 cents.

*Roberts Bros. Boston.*  
THE AIM OF LIFE. By Rev. P. S. Moxom, D.D. pp. 300. \$1.00.

*Littell & Co. Boston.*  
LITTELL'S LIVING AGE. OCTOBER TO DECEMBER, 1893. pp. 824. \$2.75.

*D. C. Heath & Co. Boston.*  
PRACTICAL BUSINESS BOOKKEEPING BY DOUBLE ENTRY. By Manson Seavey. pp. 238. \$1.55.

*G. P. Putnam's Sons. New York.*  
JULIUS CÆSAR, MACBETH, OTHELLO, KING LEAR, HAMLET, ROMEO AND JULIET, ANTONY AND CLEOPATRA. By William Shakespeare. Seven vols. Each 75 cents.

THE SPIRIT OF THE AGE. By William Hazlitt. pp. 357. \$1.00.

THE RELIGION OF A LITERARY MAN. By Richard Le Gallienne. pp. 119. \$1.00.

THE STORY OF JAPAN. By David Murray, Ph.D. pp. 431. \$1.50.

WAB-KEE-NAH AND HER PEOPLE. By Gen. J. C. Strong. pp. 275. \$1.25.

*Charles Scribner's Sons. New York.*  
PSYCHOLOGY: DESCRIPTIVE AND EXPLANATORY. By Prof. G. T. Ladd. pp. 676. \$4.50.

MEN, WOMEN AND BOOKS. By Augustine Birrell. pp. 234. \$1.00.

THE KINGDOM OF GOD. By F. H. Stead. pp. 94. 60 cents.

*Thomas Whittaker. New York.*  
THE SON OF MAN AMONG THE SONS OF MEN. By Bishop W. B. Carpenter. pp. 308. \$1.50.  
THE ASCENT OF FAITH. By Rev. A. J. Harrison. pp. 302. \$1.75.

*The Century Co. New York.*  
FAMOUS ADVENTURES AND PRISON ESCAPES OF THE CIVIL WAR. By Various Authors. pp. 338. \$2.00.

*F. P. Dutton & Co. New York.*  
THE "GOOD CHEER" OF JESUS CHRIST. By Rev. Charles Molnet. pp. 192. \$1.25.

*Funk & Wagnalls Co. New York.*  
OUR NEW HYMNAL. By Philip Phillips, Mus. Doct., and Philip Phillips, Jr. pp. 369. \$1.00.

*J. B. Lippincott Co. Philadelphia.*  
A TRAGIC BLUNDER. By Mrs. H. Lovett Cameron. pp. 320. \$1.00.

*American Baptist Publication Society. Philadelphia.*  
BEAUTIFUL JOE. By Marshall Saunders. pp. 304. 60 cents.

## PAPER COVERS.

*Anson D. F. Randolph & Co. New York.*  
THE FIRST COMMUNION. By Rev. H. M. Booth, D.D. pp. 94. 40 cents.

## MAGAZINES.

January. ASTRONOMY AND ASTRO-PHYSICS.—UNIVERSITY EXTENSION.—LITERARY NEWS.—FORT-NIGHTLY.—QUARTERLY JOURNAL OF ECONOMICS.—PANSY.—BIBLICAL WORLD.—PULPIT.  
February. QUIVER.

## WOMAN'S BOARD OF MISSIONS.

## ANNUAL MEETING IN BOSTON.

It was a grand tribute to the steady enthusiasm for foreign missions on the part of the constituents of the Woman's Board to see Berkeley Temple so well filled on Wednesday of last week. The real annual meeting, lasting three days, was held in Portland early in November, but until steps are taken making this change of time permanent and legal it was necessary to meet as usual in January. It was inevitable that the report of the year's work and the general survey of the foreign field should be a partial repetition of what was presented at Portland, but this detracted nothing from the pleasure of hearing them again. Additional interest was awakened, however, by the gratifying statement from the treasurer that the donations for the year, despite the hard times, were \$4,000 in excess of 1892, and, although the legacies were about \$9,000 less, the total contributions reached the encouraging sum of \$134,778.

The president of the board, Mrs. Judson Smith, is an ideal presiding officer, and under her guidance a most successful program was carried out. In her report of the home department, the secretary, Miss A. B. Child, spoke particularly of the marked progress in the junior work, in whose development Miss Alice M. Kyle and Miss Kate G. Lamson have shown great efficiency. Among the missionaries who spoke were Miss Mary L. Daniels, who gave a graphic description of Euphrates College and the routine of a day's work in that somewhat persecuted but flourishing institution. Miss Evans of Tung-cho spoke in an equally interesting manner of results in China. The prominent paper of the day was one by Mrs. Joseph Cook on the Parliament of Religions, in which she presented in a singularly judicial manner both sides of that unique gathering, and pointed out its advantages and defects.

Slight changes were made in the board of officers, chiefly among the directors. Mrs. H. D. Hyde, Mrs. G. A. Gordon, Mrs. Joseph Steadman and Miss M. C. Woods resigned, and the new incumbents elected were Mrs. C. E. Billings, Mrs. Nathanael Greene, Mrs. R. H. Stearns, Mrs. R. B. Grover and Miss Louise Day.

## THE FRIDAY PRAYER MEETING.

The all-day meeting on Wednesday had not surfeited the missionary zeal, for on Friday morning rooms 1 and 2 in the Congregational House were filled by those who had come from near and far. Mrs. C. H. Daniels, who will soon remove from Brooklyn to Boston, presided, and struck the keynote of the meeting with the motto for the year which Mrs. Judson Smith had given on Wednesday, "Whatsoever He saith unto you, do it." The conditions and manner of God's guidance in daily

affairs were considered and well enforced by Scripture promises and forcible illustrations. Miss Child spoke of the guidance which this work has had from its very beginning. At the outset, when two women in this country were considering the possibility and a plan of organization, letters were on the way from missionaries asking if the women here could not do something more definite and tangible. She also spoke of *Life and Light*, which in March will complete its twenty-fifth year. When it was considered desirable to undertake a magazine it was decided that if information enough should come before March 1 a beginnings should be made. During the last week of February Mrs. Bowker, the president, received a bundle of letters from Mrs. Wheeler of Harpoot, and a similar package came to Mrs. Gould, secretary, from Miss Agnew of Oodoo-ville, Ceylon. These letters constituted the staple of the first number, and Mrs. Bowker and Mrs. Gould were the first subscribers.

Mrs. Samson of Somerville thought God had prompted a message from her to her daughter in Madura, whom she begged not to smother and conceal homesickness when it came, but to give herself the relief of writing it home without reserve, since her family would know that she must sometimes be homesick, whether she spoke of it or not. This message reached the daughter on Thanksgiving Day, the first homesick day she had known.

Mrs. Pratt spoke of the intimacy and love implied in the promise, "I will guide thee with mine eye." Miss Caldwell quoted:

And then, in the prepared, appointed way,  
Listening to hear and ready to obey.

Mrs. Miron Winslow said, "God not only leads but prepares the way." Mrs. Cole of Portland spoke of the command, "Go ye forth," as coming with such different significance to different individuals.

Miss Evans of Tung-cho, China, testified to the guidance which has made plain her path in missionary work when it has looked very dark, and spoke of the loneliness which must come to one who has entered upon such a work. She alluded to her niece, Miss Chapin, who has just gone back to Tung-cho, her childhood's home, leaving her family in California, and said of her and of Miss Samson: "Will the daughter be homesick? Yes, she will long for the mother's arms, but she will find the everlasting arms underneath her. Ask her if she will come home and she will answer, 'No.'" A letter just received from Miss Chapin told of a visit to be made to Mrs. Wang's village, which Miss Evans, reading between the lines, knew to mean an invitation to visit and teach in the home of one who years ago seemed to be honestly seeking the truth and afterwards had lapsed into the old way.

Mrs. Woodbury of Portland spoke of God's dealings with His people of old and of their sin in that "they limited the Holy One of Israel." Mrs. Purington contrasted "our light affliction which is but for a moment," with the "eternal weight of glory." All the minutes between the words spoken to one another were filled with petitions to Him whose wisdom directs the "whatsoever."

No single exhibit in the educational displays in the World's Fair attracted more attention or excited more interest than that of scientific temperance instruction in the public schools. The exhibitor, Mrs. Mary H. Hunt of Boston, has just been informed that this exhibit has been assigned five highest awards: for legislation requiring physiological temperance instruction in the public schools in forty-four States and Territories of the United States, in Canada and in Sweden; for graded series of text-books on this subject in the English language; for translation of these books, now in use in five different languages; for methods of schoolroom study in this science; for exhibit of pupil work in this branch from various States in the United States.

## News from the Churches

### PASSING COMMENT.

The brethren connected with Pilgrim Chapel, Brooklyn, must have learned the blessedness of dwelling together in unity. Such long terms of office and service and so many of them are unusual.

A night on the prairies in a blizzard is not attractive to the general public, except in a newspaper account. But a home missionary apparently bears it easily.

We hope the Salvation Army feels the support of the church in the same measure as the church gains inspiration from the army's enthusiasm.

The representative of the Chinese government was very manly in his acknowledgment of the impression made by Christianity upon him. There is a wide gap between the spirit of Christmas and of the Geary bill.

The reports of additions to the church from the Sunday school are given not because we regard them as extraordinary, but to remind readers that a teacher has reason for serious reflection if none of his pupils go from the school to the church in the course of a year.

The church that has voted to have all its entertainments, lectures and socials free binks that after a trial of this system all churches would adopt it. It certainly is not well that a community should think that paying for a church supper is discharging its financial obligation to the gospel; nevertheless, it is part of the church's work to give a fit social life to its people, and in some places there are none to assume the whole expense.

It is a comfort to know that the penny givers, as indicated by the coins in the Berkeley Temple contribution boxes, are not so numerous, after all, as those who give nickels and dimes to the Lord's work.

### THE YEAR AT BERKELEY TEMPLE.

Berkeley Temple, Boston, is approaching the end of six years of institutional work and the fact is of more than local interest that last year was in many respects the best of the six. Financially the showing was more satisfactory than ever before, a balance being left in the treasury after an expenditure of upwards of \$15,000 for the various lines of work. Of this sum the congregation gave \$7,240, the envelope system being employed by 436 persons, and the open box collections amounting on an average to about twenty-six dollars each Sunday morning and twenty-two Sunday evening, the united congregations on these occasions averaging 1,085 persons. To show that the office of treasurer of an institutional church is no sinecure we give this tally of the number and variety of coins which have passed through his hands last year:

Pennies.....	18,075
Nickels.....	16,220
Dimes.....	10,350
Quarters.....	5,698
Assorted specie.....	6,050
Total.....	56,393

The addition last year of 103 persons to membership, fifty-six of whom came on confession, makes the total enrollment Jan. 1, 1894, 937. This puts Berkeley Temple at the front of Boston churches in point of membership, and it is now outnumbered by only one or two in New England. The new comers represent chiefly the middle classes and a great variety of vocations and nationalities.

The church continues to be visited by persons from other sections of the country interested in the type of work being prosecuted. Just now the relief department is naturally receiving special attention and several of the rooms present every day an interesting scene, 100 women being employed in making and mending garments which are distributed to the needy. The material is furnished by the church, directly or indirectly, and the labor is paid for out of the funds of the Citizens' Relief Company. In other ways the church is doing much to relieve want, not confining its ministrations to members of its own flock. It takes

the whole time of one man to receive and assign clothing for the poor. The students at Amherst College and Phillips Academy have sent huge boxes, whose contents have gladdened many a heart.

The incorporation of the church, which was accomplished last week, is considered a decided step in advance in view of the multiplying phases of activity which give this church a distinctive character. It is expected that the society will lease the property for a term of years to the incorporated organization, which takes the name of Berkeley Temple.

### WHAT ONE SUNDAY SCHOOL VISITOR ACCOMPLISHED.

Two years ago last September the Pine Street Church of Lewiston, Me., decided to put a special Sunday school worker into the field for two months. The undertaking seemed to be so great and attended with so much expense that it was thought doubtful if it would succeed. But to the surprise and joy of all interested in the movement, the response on the part of the congregation was so cordial that the work has been continued to the present time without interruption, under the direction of Miss Lizzie E. Weymouth, superintendent of the primary department of the Sunday school.

The primary class was made the basis of operations, and wherever families were found not belonging to other schools steps were at once taken to secure their attendance upon the Pine Street School. The work has enlarged from month to month until a sewing school has been organized and special classes formed for religious instruction. One result of this house to house visitation has been the finding of many needy people, who only required a little assistance or encouragement to get them into the school and become constant and interested attendants. On Thanksgiving Day the special worker, assisted by several ladies, collected provisions and sent out from the vestry of the church fifteen generous dinners to as many worthy families. Christmas night the vestry was thrown open and all the children invited to a grand treat.

During the past year over 1,100 calls have been made by the special worker upon the poor, sick and afflicted. She also distributed over 500 articles of clothing among those who were found in needy circumstances. It is impossible to indicate in a brief report the great amount of good accomplished along all lines of church work, but the results are so satisfactory that it is proposed to continue the undertaking another year.

The Sunday school has received large accessions to its membership and now leads the denomination in the State. The funds necessary for the prosecution of this noble work, about \$500, have been raised entirely by voluntary contributions.

G. M. H.

### FROM SAN FRANCISCO.

Two events of holiday time are worthy of note. One was the dedication of the new Swedish house of worship. Several of the brethren aided the pastor, Rev. C. A. Anderson, who, with a loyal people, is heartily rejoicing over many rich blessings. When in 1886 this hard-working brother came to the city he found this people few and houseless. Soon securing an edifice he has been forced by ever increasing numbers to enlarge, and now to tear down, that a building covering every inch of the lot might stand in this central location. The structure is of brick, with galleries, and cost \$11,000, four-elevenths of which the C. C. B. S. gives. The membership is somewhat more than 100, mostly young people with little wealth. Many of the young women connected with the church are domestics, but they are benevolent and self-sacrificing. Hence this edifice is dedicated free of debt. Though the building seats 500, it is expected that no difficulty will arise filling it, for the pastor is fortunate in having no second service problem. The other remarkable event occurred at the

Sunday school Christmas celebration in the First Church. In the crowded audience was the new representative of his imperial majesty, the Emperor of China, with his suite. At the proper time, invited to the platform, the consul, in reply to the pastor's greetings, addressed the audience thus:

I thank you on behalf of myself and these other members of the consulate for the cordial welcome. I have but recently come to your country, and I am with lifelong prejudices against your religion. I came here this evening to see and hear for myself. This is the first occasion of this kind that I have ever witnessed, and, if this is a sample, my prejudices are very largely dispelled. If the birth of your Redeemer produces such happiness as I see in these glad faces, His religion must be something very beautiful indeed.

After interpreting the above the vice-consul in excellent English added a few remarks in a way that won the applause of all. The latter is a graduate of Yale and has long been in this country.

The year just closed has been a fruitful one in our churches. Revivals have been frequent throughout the State, especially where evangelists have labored. In and about this city there has been steady effort, resulting in numerous accessions. The ten churches of San Francisco have become twelve, and great disappointment will be ours if two more are not added soon; indeed, we can scarcely rest content if, within this growing city, there are not at least fifteen of the Pilgrim order to bid welcome to the National Council in '95, the interest in which grows all the more intense as we see the time approaching.

The Week of Prayer was generally observed, union meetings being exceptional. Several pastors issued cards of invitation with the subjects printed thereupon, the three coming under my eye giving evidence of familiarity with the *Congregationalist* Handbook. Two of these were in churches of another denomination.

OCCIDENT.

### NEW ENGLAND.

#### Boston and Vicinity.

The Congregational Club meeting last Monday evening, as is usual in January, was largely devoted to business, reports of the various officers and standing committee being presented and new officers chosen. Hon. Jonathan A. Lane, one of the members of the club since its organization, was elected president for this its twenty-fifth year. Rev. O. P. Emerson made an address on the Hawaiian situation, in the course of which he eulogized President Dole. The membership of the club is now 480, and its assets \$4,472.

The Central Church, Boston, is to have extensive internal alterations. A new chancel is to be built as a memorial to William S. Houghton, who died Jan. 4. He was a deacon in this church for more than thirty years and was one of the most generous and honored of its members. Dr. E. L. Clark is much encouraged by the heartiness of the response to his request for money for the proposed changes. The first gift was from a new comer, not a member of the church, who modestly handed in his card with the penciled note, "\$300 for the Lord's business."

The City Missionary Society may well congratulate itself that its financial year just closed proved the best in its history, the total receipts, \$52,837, being an advance on the previous year of \$6,066. Its twenty-two missionaries made 47,510 visits on 14,052 families, one-seventh of all the families in the city. Mr. Waldron reports that a special canvas of 1,462 families revealed 308 in which the father was out of work, and on this basis it is estimated that from twenty to twenty-five thousand men throughout the city, who have been the main support of their families, are now among the unemployed. The society was obliged to help twice as many persons in December, 1893, as in December, 1892. Add to the visits made the services maintained at homes and hospitals, the fresh air, country week and Easter mission enterprises and some idea of the extent and variety of work is gained. The annual public meeting will be held in Park Street Church, Feb. 4.

Walnut Avenue Church, Roxbury, continues vigorous and aggressive and its annual fellowship meeting, last week, was, as usual, one of the most enjoyable gatherings of the year. The reports of the various organizations gave a pleasing glimpse of the different lines of activity. With the twenty-eight additions during the year the total member-



ship stands at 376. The benevolences aggregated \$3,218, of which \$1,039 went to foreign missions. Dr. A. H. Plumb is in the twenty-second year of his pastorate.

The receipts of the North Avenue Church, Cambridge, have increased during the past three years about 100 per cent., collections show a steady advance, \$5,000 have been expended for repairs and there is an average attendance of 500 at both services. An after meeting on Sunday night crowds the large vestry. No special services or unusual methods are used or needed to fill the edifice at night.

Revival services in Broadway Church, Somerville, led by the new pastor, Rev. H. H. Leavitt, have resulted in a number of conversions among the young people.

#### Massachusetts.

At the Newton Congregational Club, Jan. 15, Rev. E. L. Clark, D. D., gave an address on Things Shaken. C. A. Haskell was chosen president.

The North Church, Woburn, Rev. T. P. Berle, pastor, received seventeen at its last communion, ten coming from the Endeavor Society. A parsonage has just been finished.

That Rev. Dr. D. S. Clark of the Tabernacle Church, Salem, is warmly appreciated both by his own people and the community at large was strongly in evidence on the evening of Jan. 16, the fifteenth anniversary of his pastorate there. A reception was held in the church parlors, which were elaborately decorated, and Rev. Messrs. J. F. Brodie and J. W. Buckham, with their wives, assisted in receiving. Dr. David Choate made an exceedingly felicitous opening address and was followed, in equally happy vein, by Miss E. F. Short, Rev. E. B. Wilson, D. D., Mr. Brodie and Mr. Buckham. Mrs. Clark was presented with fifteen beautiful roses and a purse of money. A fine fraternal spirit exists among the three Salem churches and they are holding union services on Sunday evenings, taking for a general subject The Mind of Christ, subdivided as to the church, the rights of man, the Scriptures, the social order, missions, making the most of life, His death, moral law, sin and deliverance from it and discipleship. Among the speakers from outside are Rev. Messrs. D. N. Beach, J. O. Haavrig, Secretary Daniels and Nehemiah Boynton.

Rev. Dr. M. McG. Dana of the Kirk Street Church of Lowell is afflicted in the death of his eldest son, whose health broke down while studying at Amherst College, and who has for nearly five years vainly sought its restoration.—The First Church has a total membership of 860, a gain of twenty-four during the year. Admissions were thirty-eight by confession, seventeen by letter. Benevolences amounted to \$2,261, an increase of \$372 over the previous year. Thirteen different organizations are the hands of the church. The membership of the Sunday school is 897 and the average attendance 550. The church is thoroughly organized under the leadership of Rev. G. F. Kennigott.—The Eliot Church, needing a little more money to close up its year's accounts, asked of each person present at a recent Sunday service a contribution of one cent for each year of their lives. Considerable enthusiasm was aroused at the novel suggestion, and over \$100 was realized.—Since Feb. 1 the Congregational churches have employed Mr. Hovhannesian as a missionary worker among the Armenians in the city. His report shows an average attendance of fifty at preaching services, of twenty-five at Sunday school and prayer meeting, a Y. P. S. C. E. of twenty-two members and thirteen conversions during the year. While some have been unwilling to co-operate with the missionary owing to his refusal to advocate the doctrines of the revolutionary element of the Armenian nationalists, yet nearly \$200 have been raised for the work of the gospel during the year by these worshippers, and the work is progressing hopefully.

At the North Haverhill and Plaistow church, Rev. F. P. Estabrook, pastor, about a dozen have begun the Christian life.—The West Church exercised its usual hospitality at last week's Christian Endeavor convention not simply in the generous collation, but in providing free transportation for their guests from and to the electric cars.—The pastors and churches of the vicinity are saddened by the resignation of Rev. Bernard Copping of Groveland. An able preacher and a genial man, his place in the church and in the conference will be difficult to fill.

Rev. Walter Barton preached recently to the church at Campello, which he is at present supplying, a sermon on The Relations Between Physical and Spiritual Life, from 3 John 2: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." It contained such sensible counsel concerning the enemies to bodily health and their effect on spiritual life that many requests were made to see it in print, and it appears in the Brockton Dispatch. The subject is

one which, with wise handling, might profitably be oftener preached on.

The North Church, New Bedford, Rev. J. A. MacColl, pastor, announces that the known benevolence of that church and its members for last year exceeds \$8,000, about \$2,000 more than was raised for the support of the church.

The Sunday school of the church in Uxbridge celebrated its seventy-sixth anniversary Jan. 14. It has a membership of 215, with an average attendance of 126. Seven from it united with the church during the year.

Rev. Q. B. Chittjian has resigned his pastorate of the Armenian Church in Worcester because the City Missionary Society declines to give aid to the church if in any way it is connected with the Huntchagist Society. The church affirms that the subject of revolution for Armenians in Turkey has never been in any way connected with the church. The pastor, however, is said to sympathize with the purposes of the Huntchagists. The church has grown in two years from ten members to thirty-eight, and has an average attendance at the Sunday services of 130.

The fellowship of the churches was well illustrated in East Longmeadow on a recent Sunday. The Congregational and Baptist pastors exchanged pulpits, each being present at both services, as the services are held at different hours. The Endeavor Society and the Epworth League held their regular monthly union meeting. In the evening all the churches, including the Roman Catholic and Swedish Lutheran, united in a temperance meeting.

The work of the church in Whately has during the year been interrupted by the sickness of the pastor, Rev. G. L. Dickinson. During the three months when he was not able to preach neighboring pastors gave their services each Sunday afternoon. The sum of the ages of ten members connected with the church is 840 years. The total membership is 158. The church has voted to recognize W. J. Gould as pastor's assistant, putting him in charge, also, of the home department of the Sunday school.

The church in North Adams, Rev. J. P. Coyle, pastor, received fifty to membership last year, twenty-two on confession.

#### Maine.

Rev. Dr. J. G. Merrill of the Second Parish Church, Portland, is preaching a course of sermons on The Busy Man and His God, His Bible, His Business and His City.

Rev. C. L. Jackson, evangelist, is conducting crowded meetings at Belfast, with the co-operation of the pastors.—The new parsonage at Lebanon Center is completed at a cost of \$3,000.

At a service in memoriam of Rev. J. O. Fiske, D. D., for forty years pastor of Winter Street Church, Bath, the other churches in the city were largely represented.

The church in South Berwick gave a reception and banquet Jan. 18 in honor of the twentieth anniversary of Rev. George Lewis's pastorate.

#### Rhode Island.

The report of the activities of Plymouth Church, Providence, makes a sixteen-page pamphlet packed with interesting facts and figures relating to the many-sided work of the church along evangelistic, practical and educational lines. Since Rev. W. C. Stinson's pastorate began about a year ago, the various societies and departments have been efficiently organized, the Plymouth Institute, patterned somewhat after a similar organization at Berkeley Temple, has enlisted more than fifty men in developing the Sunday evening service in the support of a Brotherhood of Andrew and Philip, and it intends to have literary, physical culture and reform departments. The present church membership is 398, seventy-four were received last year, fifty-two on confession. The benevolences aggregated about \$1,000.

The Moody meetings in Providence continue to grow in interest. Mr. Bliss has been abundant in labors throughout the whole month, now at this point and then at that, welcome wherever he may go, in common with Mr. Moody's entire staff.

#### Connecticut.

The South Church, New Britain, reports a membership of 934, with an absentee list of eighty. Sixty-one were added during the year, thirty-six on confession. The Sunday school, including the home department, numbers 1,341. The benevolences for the year were \$7,830; home expenses, \$7,963.

The church in Cheshire received twenty-three last year, and during Rev. J. P. Hoyt's pastorate of three and a half years ninety-three have been added. Only twelve are absent from a membership of 304. Last year's benevolent offerings amounted to over \$800, an increase of more than one-third.

The year has been one of continued prosperity for the church of Norwalk, Rev. T. K. Noble, pastor. All bills were paid, and other encouragements were a \$700 grand piano purchased for the chapel, more than 1,400 calls on the "shut-ins" and strangers reported by the Ladies' Association and King's Daughters, two Christian Endeavor Societies organized in union chapels in the suburbs of the city, new members added at every communion and more than \$3,000 raised for benevolent purposes. The present membership is 504.

The Asylum Hill Church, Hartford, closed the year with a membership of 747, having made a net gain of seven. Their benevolent offerings have amounted to \$24,196.—The Fourth Church had a year of great prosperity. Eighty-one members were received, a net gain of forty-two. Adding the nineteen received at the January communion the present membership is 763. One of the most cheering things is that this has been the best financial year the church has had, there having been an increase of voluntary gifts both for church support and benevolence. This fact is the more encouraging since the membership is composed almost entirely of working people.

Religious services at Canton village have been sustained for a year past by students from Hartford Theological Seminary. Mr. W. A. Bacon is supplying at present.

The Sunday school in Plantsville has an enrollment of 400. There is a gain of fifty in the primary department. The church numbers 423, a net gain of nine.

#### MIDDLE STATES.

##### New York.

In the church in Warsaw, Rev. W. A. Hobbs, pastor, a society has been organized called the Social Aid Society. Its members have contributed a considerable sum to provide free, instructive and popular entertainments for the people. By the will of S. B. Sturdevant, a member of the church, \$5,000 have been left to the A. M. A. and \$5,000 to the American Bible Society. The pastor is utilizing his recent tour to the Holy Land in Sunday evening discourses.

The First Church of Binghamton, Rev. W. B. Thorp, pastor, begins the new year on the free pew plan, with pledges exceeding by \$1,200 the amount raised last year from pew rents and systematic benevolence combined.

The envelope contributions at the East Church, Brooklyn, increased last year over one hundred per cent.—Clarence F. Birdseye, who has been connected with Pilgrim Chapel for twenty years and has been either superintendent or assistant superintendent fourteen years, has resigned the superintendency. Simeon B. Chittenden, who has been connected with the school eighteen years, is his successor. Eleven officers and teachers have rendered continuous service for seventeen years or more. The singing has been led for ten years by R. W. Butler, and J. Madden has been librarian over thirty years. B. P. Sherman has been a teacher forty years and C. L. Woodbridge, the teacher of a large Bible class for men, was assistant librarian over forty years ago. The school now has nearly 1,300 on its roll. It is a branch of Dr. Storrs's church.—The New England Church, Rev. Alexander Lewis, pastor, held cottage prayer meetings during the Week of Prayer. Its house of worship was destroyed by fire on Dec. 22, and Dec. 26 the ladies packed and sent a box of clothing to the Tuskegee Normal School.

The church in Moravia, Rev. W. H. Hampton, D. D., pastor, continued evangelistic meetings after the Week of Prayer as about twenty had begun the Christian life during that week. The Sunday school last year made a net gain of eighty-seven.

The church at Norwich, Rev. W. H. Scudder, pastor, begins the year hopefully. Fifteen hundred dollars were raised last year, whereby the church was freed from all encumbrance. Benevolences amount to \$1,495, an increase of \$600 over the year previous. Every department shares in this increase, and \$500 have sustained a missionary in Ceylon. Twenty-seven have been added to the membership, fourteen on confession, making the total number 523.

During Rev. F. L. Luce's pastorate of a little over two years with the North Street Church, Middletown, there have been thirty-two additions, the membership of the Sunday school has doubled, a Junior Endeavor Society and a Ladies' Prayer Circle have been organized, more than \$1,000 have been paid on indebtedness. Mr. Luce begins his work with the Geddes Church, Syracuse, with many encouraging signs of success.

The second special Sunday evening service at the People's Church, Buffalo, was so largely attended that numbers had to be turned away. The sermons

by the pastor, Rev. H. D. Sheldon, was on Municipal Reform, and handled the saloons without gloves. One of the saloon keepers of much notoriety was present with some of his friends and deposited on the contribution plate four one-dollar bills, upon each of which was pinned his business card.

The country church at Millville closes the year with the honor of being one of the banner churches in the State in gifts to home missions, according to its membership and means.

#### Pennsylvania.

Central Church, Philadelphia, Rev. C. H. Richards, pastor, received forty-four new members during the past year, nineteen on confession. The contributions of the year were about \$15,800, of which \$4,730 were for benevolence. The church has recently become incorporated and has adopted for its elections the method used in electing "fellows" or trustees in Harvard and Yale. Its Sunday school enrolls about 500. Important features of its work are the Boys' Brigade, the kitchen garden, the evening classes and the young men's lecture course. The new Park Church, organized last fall, is under its fostering care as a branch and is making admirable progress.

#### THE SOUTH.

##### Kentucky.

The York Street Sunday school of Newport held its fifth grand honor day service Jan. 14. An original hymn by the pastor, Rev. R. J. Smith, and the presentation of solid gold pins to faithful scholars by Superintendent A. W. Bradley were special features. One scholar has been present at Sunday school and one church service every Sunday for five years, one four years, eight three years, six two years and eight one year. In three years the school has increased from 100 to 301.

##### Florida.

Twenty-four members were received by the church in Tampa during the year, fifteen on confession. A new chapel has been built for the Cubans and regular services are held in Spanish. A Y. P. S. C. E. of twenty-five members has been organized in Ibor City, the first Cuban Endeavor Society in the world. The church assumes self-support. It has just introduced the Church Hymnary.

##### Texas.

The First Church, Dallas, received 110 members during 1893, eighty-nine on confession. The church now numbers 475; \$8,090 were given during the year. Four members are foreign missionaries, with two more under appointment. Seven members have entered the ministry during the last five years. Rev. C. I. Scofield is in the twelfth year of his pastorate.

#### THE INTERIOR.

##### Ohio.

Rev. C. S. Mills has begun at Pilgrim Church, Cleveland, a winter series of Sunday evening People's Services, extending from New Year's to Easter. With the exception of a midwinter praise service, at which the oratorio *The Prodigal Son* will be given, the subjects are taken from the Pilgrim's Progress, with a ten-minute reading from the story and a twenty-minute address. The music is led by a chorus of fifty voices and a quartet of soloists. The aim is distinctly evangelistic and each service is followed by an after-meeting.—Pastor A. W. Franklin and the Swedish church are bravely carrying on their work in spite of the fact that many of the members are out of employment. Twenty-six were added last year. A school for teaching the young people English has just been started in the church, to meet one night each week—a contrast to the practice of the German and Scandinavian Lutheran churches, which maintain church schools in their own languages and keep their children out of the public schools.

Lakeview Assembly is a branch of the Euclid Avenue Church, located near the extensive barns and shops of the East Cleveland Electric Street Railway. Last week an afternoon and evening reception was given to the railway men and their wives, printed invitations being mailed to them. A large number responded, together with some of the officials of the company. Jan. 14 the Branch church received twenty-one on confession and fifteen by letter, beside six members of the Euclid Avenue Church who hereafter identify themselves entirely with work at the Branch. Thirty-four members had been previously received during the year, two missionary societies organized, and the attendance at prayer meetings has more than doubled. Rev. J. A. Thome, the pastor, is preaching a series of Sunday evening sermons on labor questions.

The church in Saybrook held its annual meeting, Jan. 13, with an all day session, the members enjoying a basket picnic during the noon hour. A larger number than usual were present. Thirteen were added during the year, all but one on confession of

faith. All bills were paid, while the church contributed a little over \$140 to benevolences.

The church at South Newbury illustrated practical Christianity Jan. 20 in the form of an old-fashioned chopping bee. A good supply of wood was cut and hauled for an aged couple, members of the church, and dinner furnished at the home of one of the old families whose members have belonged to the church for four generations.

The church at Geneva, in the year 1893, received thirty-seven members, increased its benevolences from \$425 to \$700, wiped out an old debt, lighted its building with electricity and organized four circles of King's Daughters.

Rev. E. S. Rothrock began this month his sixth year with the church at Garrettsville. In 1893 the church received thirty-two to membership and nine at the January communion, making the present membership 208.—Increase in benevolences, church attendance and members received at every communion indicates the prosperity of the church at Wakeman in 1893.

##### Illinois.

The First Church, Moline, Rev. T. B. Willson, pastor, celebrated its semi-centennial Jan. 7, 8. Two of the former pastors were present, Rev. Messrs. E. C. Barnard and C. L. Morgan. Addresses were made in behalf of the deacons, trustees, boys and girls and the Sunday school.

The First Church, Rockford, Rev. W. W. Leete, pastor, reports a membership of 410, having received thirty the past year. Its benevolences for 1893 were \$2,489, and the total outlay for all purposes \$8,693. A normal class of seventy members, led by the pastor, and a more careful system of grading are developing the Bible school, while a Men's Sunday Evening Club assists in filling the church every Sunday evening. Last month Mr. Leete reviewed Dr. Strong's book, *The New Era*, before the Pastors' Union of the city, in consequence of which the city has been districted for monthly visitation by the churches according to the general plans of the Evangelical Alliance.

##### Indiana.

Fellowship Church, Indianapolis, Rev. E. S. Smith, pastor, gained fifty-five in membership last year. An indebtedness of \$300 was wiped out and an addition costing \$700 had been built and paid for. A church paper entitled the *Fellowship* has been published monthly. The weekly offering system adopted by the church has proved successful. The Sunday school has an attendance of 160.

The First Church, Terre Haute, Rev. J. H. Crum, D. D., pastor, received fourteen additions last year, twelve by confession, making a total membership of 389. Total benevolences were \$2,122, of which \$587 went to the A. B. C. F. M., \$828 to the various home societies; \$5,942 were raised in all. The church has voted to adopt the free seat system. Jan. 7 was made a grand rally day, with a laymen's service in the evening. Every department and auxiliary was represented and the Second Church joined in it. A Sunday school is sustained in the West End. The church is fortunate in having the active services of Prof. L. P. Alden, Prof. W. A. Noyes, Myron A. Hunt, C. C. Oakey and others prominently identified with the Rose educational institutions and the State Normal School.—The Second Church, which Rev. D. W. Andrews has been serving for nearly two years past, is compelled to look for a new pastor. Since the occupancy of the new building, the church has made decided progress. The Sunday school numbers 150. Mr. Andrews is slowly recovering from an attack of pneumonia, but will be compelled to rest because of lung difficulty.

The First Church, Michigan City, is prospering under its new pastor, Rev. W. C. Gordon. Congregations have increased from fifty to 150 and there have been additions at every communion.

At Anderson Dr. A. H. Ball, who is supplying the church, is meeting with much success. The mid-week meetings are largely attended and a Fortnightly Literary Society has been organized.

##### Michigan.

The membership of the First Church, Detroit, Rev. W. H. Davis, D. D., pastor, is 644, and Sunday school enrollment 565. Last year there were raised for foreign missions, \$1,344, for home missions \$1,137, city missions \$1,915, church erection \$6,453. Of this sum the different women's societies gave \$1,116.—The Plymouth Church, Rev. L. M. Wood, pastor, has a total membership of 516, an increase during the year of 142. Expenses were \$4,630 and the cash benevolences \$224. A woman assistant to the pastor from Moody's training school in Chicago is doing excellent work.—The Woodward Avenue Church, Rev. Dr. H. P. DeForest, pastor, reports a membership of 342, a small gain over the preceding year. The benevolent contributions were \$13,494, of which \$4,825 were from individual gifts. Foreign missions received \$622, city missions \$800 and Chicago Theo-

logical Seminary \$3,000. The different women's societies gave \$1,015 of the total sum. A capable woman has been secured as assistant for the pastor.

The Pontiac church, under the leadership of Rev. M. H. Wallace, is enjoying a prosperity it has not known for years. It is out of debt, with steadily growing congregations and an increasing membership. During 1893 it gave \$176 to foreign missions and \$205 to home causes. Its present membership is 185, an increase of twenty-four.

The church organized at Clarksville, twenty miles east of Grand Rapids, with a membership of 123, 120 of whom united on confession, is a result of the evangelistic efforts of Rev. J. W. Arney, pastor at Lake Odessa, who will minister to the Clarksville church in addition to his own. A building will be erected.

The church at Benton Harbor, Rev. B. C. Preston, pastor, had a net gain of fifty-seven members in 1893.—The church at Frankfort, Rev. C. W. Greene, pastor, held its first roll-call and banquet Jan. 1. The idea of the church as a home was emphasized and rejoiced in.

The church at Memphis, Rev. George Benford, pastor, gained in 1893 twenty-eight members and the Endeavor Society forty-two. A Ladies' Aid Society was organized.

Rev. F. C. Wood began his fifth year at Mancelona Jan. 1. In 1893 the church received twenty-seven to membership and the Sunday school was the largest in its history.

The First Church, Saginaw, Dr. G. R. Wallace, pastor, reports the largest annual meeting in its history. The present membership is 692, and accessions during the year were 155, 134 on confession. Current expenses for the year were \$7,432, benevolent contributions \$9,333. The deacons attributed the large accessions to the influence of the Sunday evening services and prayer meetings. The present pew rental is the largest in the history of the church.

##### Wisconsin.

The present membership of the Janesville church, Rev. S. P. Wilder, pastor, is 404, of whom twenty-nine were added during the year. The regular offerings for benevolence were \$1,266, which private gifts swell to an aggregate of \$3,612. Home expenses were \$3,677. A men's club is adding much to the interest and value of the Sunday evening service.

The church in Menasha, Rev. S. T. Kidder, pastor, devotes its first midweek meeting for the month to a missionary concert, and the last in the month to special Bible studies, conducted by the pastor. This church expects to use the *Congregationalist* Handbook at the communion service in the recognition of members.

#### THE WEST.

##### Missouri.

The St. Louis Congregational Club met Jan. 15. After the usual supper the time was occupied by Major and Mrs. George French, in charge of the Midland Division of the Salvation Army, comprising the States of Missouri, Iowa, the Dakotas, Nebraska and Colorado, with headquarters in Omaha. Major French spoke for an hour on the origin, aims and methods of the army, and his wife gave an account of work in the slums. Then followed questions on many points, which were promptly and well answered. All were impressed with the simplicity and adaptability of the plans of the army and the earnest Christian character of its representatives.—Meetings were held with good results at the Tabernacle Church last week under the care of Miss Jennie Smith, the railroad evangelist, this church being in a railroad neighborhood. The meetings at the First Church, under Merton Smith, were continued a second week, all the neighboring churches uniting.

Rev. J. W. Sutherland of the Webster Groves church invited the unmarried laboring men living near his church to a dinner with him at the church on Christmas Day, no ladies being present. An excellent dinner was enjoyed by these men who are shut out from the comforts of a home. It ended in their starting a debating society, to meet in the church parlors. Several of the men were at church the following Sunday for the first time and some at prayer meeting.

Pilgrim Church, St. Louis, though without a pastor, distributed last year to various benevolent enterprises \$26,578. All the seven societies were generously remembered while city missions, academies, Drury College, Chicago Theological Seminary, mission Sunday schools and the poor received large sums in proportion. To those who know Pilgrim Church this record speaks volumes for its unity, consecration and intelligence concerning Christian work. It deserves an able and devoted pastor, and when it finds him will offer him an inviting field.



The Tabernacle Church, Kansas City, has voted to have no entertainments for revenue during the next six months. There will be social gatherings, concerts and lectures more often and of a higher grade than before, but they will be free.

#### Iowa.

The summary of Rev. C. A. Towle's labors last year as superintendent of Sunday school work suggests the extent and importance of that work. He organized seventeen Sunday schools, re-organized three others, visited fifty-one more, attended in the interest of the work 138 institutes and other meetings, delivered 217 sermons and addresses and traveled about 16,000 miles.

Evangelist B. C. Tillitt has been working at Green Mountain, where a good degree of interest was awakened. Rev. Robert Mumby is assisting the pastor, Rev. John Croker, in continuing the meetings.

Evangelist Packard is at Ogden. A crowded house and deep interest are reported. Business houses close at 7 P. M., on account of the meetings.

Pastor George Croker of Whiting has been aided in special meetings by Rev. R. W. Jamison of Sioux City. Much interest was awakened, and a number were led into the Christian life.—Rev. Benjamin St. John is assisting in evangelistic meetings at Riceville.

There have been thirty-four additions to the First Church in Cedar Rapids, Rev. G. R. Dickinson, pastor, during the year. The benevolences have amounted to over \$800, while \$3,700 have been raised for expenses, including \$1,000 on the debt. Pledges on the debt to the amount of \$7,000 have been obtained. The parsonage has been improved, manuals have been issued and new singing-books for both Sunday school and prayer meeting purchased.—The benevolences of the McGregor church exceeded \$1,000 the past year, a gain of \$100 on last year.

#### Minnesota.

Rev. C. B. Fellows is holding meetings at Madison. The attendance filled the church building to overflowing and the meeting adjourned to the City Hall. About fifty have signed cards expressing the purpose to lead a Christian life.

#### Nebraska.

During the past year twenty-nine adult members have joined the church in Sutton, Rev. Jacob Flook, pastor, making the present membership 124.

The Y. P. S. C. E. at Milford surprised the people of the church and town on Christmas Day by hanging a 600 pound bell in the tower of the church. Its notes at once rang out over the prairies.

At Red Cloud there were thirty-two accessions during the year, eighteen on confession. Increased church and prayer meeting attendance and benevolent contributions reaching \$182 were also reported.

#### North Dakota.

A series of fellowship meetings was held Jan. 8-12, at Carrington, Rose Hill, Sykeston and New Rockford, participated in by Superintendents H. C. Simmons and E. H. Stickney and Pastors W. H. Gimblett, A. G. Young, H. E. Compton and A. A. Doyle. Mr. Gimblett, in driving over to Sykeston, tried to face a blizzard, but was obliged to turn back and spent the night with his team upon the prairie, but with good judgment he finally struck the railroad and got in at five o'clock in the morning, none the worse for the experience except slightly frosted ears and nose.

At Oberon, Rev. L. A. Smith, pastor, there are hopeful indications of a genuine religious interest.—At New Rockford Rev. A. A. Doyle is having excellent meetings and the young men are joining the Y. P. S. C. E.—Forman reports, through its pastor, Rev. J. E. Jones, a large attendance upon meetings with some conversions.

Student L. J. Williamson, who for nine months has supplied Rutland, Cayuga, Ransom and Dexter, organizing two churches, two Sunday schools and two Y. P. S. C. E.'s, has returned to Fargo College for further study. He is to supply Argusville, helping Father Totten on his field for the winter.—Rev. A. E. Evison will supply the church in Inkster.—W. R. Whidden, a lay preacher and evangelist, is supplying at Cando.—Fellowship meetings were held Jan. 16-18 in Dwight, Grafton and Abercrombie. Superintendent Stickney assists Pastors Saunders and Bascom.

#### South Dakota.

There is a Baptist church in Vilas, but it had had no services for some time. Superintendent Thrall visited the field with Rev. Z. H. Smith of Howard last fall and since that time Mr. Smith has held weekly services. After special meetings by Miss E. K. Henry, a number expressed a desire to form a Congregational church. Already there was a Y. P. S. C. E. of twenty-eight members. A representative

council met Jan. 11 and was of one mind as to the wisdom of organizing a church, and in the evening recognition services were held.

#### Oklahoma.

Many interesting items in regard to the Cherokee Strip are sent in by our home missionaries. They were on hand at the opening of the Territory and several churches have been organized already. In the city of Perry, which is only a few months old but already covers 320 acres filled with business houses, Congregationalists have the honor of doing the first missionary work. Preaching services are now conducted in a large tent and here the first church of Perry was organized. A church building is sorely needed and \$1,000 would tell greatly for the cause of Christ in this new, unopened community. At Pond Creek Rev. W. C. McCune has a church and a Sunday school with an enrollment of sixty, the majority of them adults in the Bible classes. A fine lot has been secured and a church edifice has been begun.

#### Colorado.

The spiritual condition of the Villa Park Church, Denver, Rev. J. C. Rollins, pastor, has manifestly improved during the last six months. Eight were received at the last communion, three from the Y. P. S. C. E. Attendance at church services and the Sunday school is increasing.—The Second and Third Churches were so quickened by the Week of Prayer that the meetings were continued another week.—Rev. Myron Reed of the First Church has been obliged to go South after a severe attack of the grip. He is in New Orleans. His pulpit is supplied by neighboring pastors.

#### Utah.

As many Eastern people will probably be passing through Salt Lake City this winter, on their way to the Midwinter Fair in California, it is thought that it would be mutually profitable if the Congregationalists among them would make themselves known at once to any of the following pastors: Rev. Messrs. C. T. Brown, D. W. Bartlett or J. D. Nutting.

When Rev. J. D. Nutting took charge of Plymouth Church, Salt Lake City, in December, 1892, there were only four members, and during its two years of existence the church has lost all of its original members, but within the last year the membership has doubled and the church is in the best condition in its history. It is located in the oldest and densest Mormon quarter of the city, with no other evangelical church within a mile, and is almost entirely supported by the C. H. M. S. It is institutional in its methods, having a free kindergarten, a sewing school and choral class, and is only waiting for a new building to add other classes and a reading-room.

### PACIFIC COAST.

#### California.

In his pastorate, just ended, at the First Church, San Diego, Rev. W. C. Merrill has left a marked impress, not only on his own people but upon the community in general. He came there from Sacramento, where he served for seven years as Dr. Dwinell's successor. He had been engaged in business in Sacramento, but left it for the ministry. He now returns to Massachusetts.

At Lincoln the pastor, Rev. E. D. Hale, places magazines and illustrated papers in the vestibule of the house of worship, and the town being without a library, this means of literary exchange is much appreciated.

Three new deacons were inducted into office at the First Church, San Francisco, Jan. 7. After reading Scripture bearing upon the office, Dr. Brown, with the four deacons already in office, gave them the right hand of fellowship.—Rev. Joseph Rowell, chaplain at Seamen's Bethel, reports eighty conversions during the last three months.

It is now a custom for the members of the Redwood church to dine together and observe the Lord's Supper previous to the annual business meeting.—Rev. J. C. Holbrook, D. D., observed his eighty-sixth birthday by preaching in Rev. R. H. Sink's pulpit at Stockton, much to the delight of the large audience.

#### Oregon.

The Congregational and Presbyterian churches of Pendleton have united under the name of Trinity Church, and are to work together for at least two years. The Salvation Army has worked with them in special meetings.

#### Washington.

The union between the Westminster Presbyterian and the First Congregational churches in Spokane was completed Dec. 31, when Rev. A. J. Bailey preached in the First Church and in connection with the communion service received the members of the Westminster Church into the fellowship of the First Church, which now changes its name and becomes the Westminster Congregational Church,

strictly Congregational. A new board of trustees and other officers have been elected. Thus re-enforced the new church is twice that of the old in its capacity for work as well as in courage and hope. Superintendent Bailey has received many congratulatory letters on the success of this union from both Congregationalists and Presbyterians, showing that this is regarded as an important event in the church work in Washington.

### WEEKLY REGISTER.

#### Calls.

RIGELOW, F. E., to East Chicago, Ind. Accepts.  
BUCK, George L., accepts call to Strawberry Point, Ia. Accepts.  
DETLENG, William C., Cleveland, O., to Shoreham, Vt. Accepts.  
EATON, Samuel, Great Falls, N. H., to Hillsboro Center, N. H., Somerville, Mass.  
FLINT, George H., Yale Seminary, to be assistant pastor Phillips Ch., South Boston. Accepts.  
FUNKHAUSER, Hugh C., accepts call to Brightwood, Ind.  
GILT, Henry F., Hood River, Ore., to Eugene.  
GOLDER, Arthur L., Canton Center, Ct., to Genesee, Idaho.  
GRAY, James M., accepts call to supply the Franklin St. Ch., Somerville, Mass.  
KIMBERLY, F. A., to Grinnam Mills, N. Y. Accepts.  
LESLIE, William W., Aurora, O., to West Williamsfield. Accepts.  
LORD, Orlando M., declines call to Antrim, N. H., but will supply for the present.  
MACAYEAL, Howard S., declines call to McCook, Neb. Accepts.  
McCLEMENTS, H. John, Harriette and Yuma, Mich., to Iron River, Wis. Accepts.  
METCALF, Irving W., Cleveland, O., to be associate pastor of Pilgrim Church.  
NORTON, Stephen A., Highlands, Cal., to First Ch., San Diego. Accepts.  
PARKER, Henry O., Detroit, Mich., to Flat Rock, New York and Rockwood. Accepts.  
SMITH, Edward W., Lowell and Westfield, Vt., to Hubbardston. Accepts.  
WINDSOR, John H., accepts call to Geneva, Ill., and has begun work.  
WOLFE, Joseph, Brooklyn, Wn., to Roy and Yelm. Accepts.

#### Resignations.

ANDREWS, David W., Second Ch., Terre Haute, Ind., because of ill health.  
CHITJIAN, Q. B., Armenian Ch., Worcester, Mass.  
HOUSTON, Warren H., Beresford and Pioneer, S. D., on account of ill health.  
LYONS, E. C., Waterville and Morristown, Minn.  
MARSH, George H., Cumberland, Wis.  
PRESTON, Riley L. D., Glenwood, Minn.  
SMILEY, Elmer E., Vancouver, Wn.  
VOTAW, Elihu H., Princeton, Ill.

#### Dismissals.

EMERSON, James C., South Barnstead, N. H., Jan. 9.

#### Churches Organized.

EVANSVILLE, Okl., Dec. 27. Ten members.  
HUTCHINS, Ia., Jan. 7. Twenty-six members.  
PETERSON, Ia., Jan. 9. Eleven members.  
VILAS, S. D., recognized Jan. 11. Sixteen members.

#### Miscellaneous.

HARRISON, Charles S., and wife were given a reception by their new people at Weeping Water, Neb., and received a chair and a good supply of groceries.  
HEALD, Charles, of Central Ch., Brooklyn, N. Y., has had \$800 added to his salary.  
PORTER, Charles W., of Winthrop, Me., is obliged to give up work for a time, and will spend several months in Southern California.  
SEWALL, William, is with his son in Kansas City, not St. Louis, Mo.  
STEVENS, Charles H., Nepaug, Ct., has Canton Center added to his charge for the coming year.

### ADDITIONS TO THE CHURCHES.

Conf. Tot.	NEBRASKA.	Conf. Tot.
CALIFORNIA.		
Claremont, — 5	Arborville, — 5	
Petaluma, 2 3	Aurora, 4 6	
Pomona, 5 19	Chadron, — 13	
San Francisco, First, 1 6	Clear Water, — 5	
Fourth, 3 4	Cowles, — 4	
San Rafael, 6 8	Lincoln, First, 4 21	
	Neligh, 2 8	
ILLINOIS.		
Chicago, First, 13 16	NEW HAMPSHIRE.	
Grace, 1 3	Gorham, — 6	
Lakeview, 5 18	Troy, 4 12	
Evanston, 10 10	NEW YORK.	
Gross Park, 8 9	Antwerp, 5 5	
Kewanee, 7 8	Honeoye, 2 4	
Maywood, 11 16	Sinclairville, 5 7	
Mendon, — 4		
Princeton, 5 9	OHIO.	
INDIANA.		
Hammond, Plymouth, 2 6	Chagrin Falls, — 9	
Lakeview, 4 4	Cleveland, First, 1 7	
Lakeview, 4 4	Cleveland, 21 36	
Michigan City, First, — 7	Garrettsville, — 9	
	Marion, 5 12	
	North Ridgeville, 13 15	
	Saybrook, 4 4	
IOWA.		
Ames, — 12	OKLAHOMA.	
Anita, 4 9	Evansville, — 10	
Green Mountain, — 3	Pleasant Ridge, — 3	
Iowa Falls, 8 16	OREGON.	
Marshalltown, — 7	Corvallis, 1 3	
Mitchellville, 5 6	Independence, 19 19	
Petersen, — 11		
Rock Rapids, 3 8	SOUTH DAKOTA.	
Salem, 3 3	Howard, 5 8	
MAINE.	Vilas, — 9	
Camden, — 6	VERMONT.	
Ellsworth, 4 6	East Fairfield, 2 4	
Fort Fairfield, 7 7	Leicester, — 3	
Portland, High St., 3 3	St. Johnsbury, North, 5 8	
South Gardiner, — 4	West Brattleboro, 4 6	
Westbrook, — 10	WASHINGTON.	
MASSACHUSETTS.		
Clinton, 2 3	Spokane, First, — 80	
Malden, First, — 4	Walla Walla, 6 12	
Milford, 3 5		
Woburn, North, 11 17	WISCONSIN.	
MICHIGAN.		
Benzonis, — 6	Broadhead, 4 4	
Clarksville, 120 123	Lake Geneva, 2 3	
Grand Rapids, Cor- 5 5	Shullsburg, 6 6	
Intb., 15 15	Union Grove, 4 5	
South, — 13		
Jackson, — 5	OTHER CHURCHES.	
Mancelona, — 5		
MINNESOTA.		
Hutchinson, — 4	Bridgeport, 4 15	
Lamberton, — 15	Philadelphia, German- 3 5	
Little Falls, 4 7	town, — 13	
MISSOURI.		
De Soto, — 4	Woonsocket, 6 11	
St. Louis, Aubert Pl., — 12	Churches with two or 4 10	
	less,	
	Total: Conf., 422; Tot., 927.	
	Total since Jan. 1. Conf., 1,444; Tot., 3,167.	

## OTHER CHRISTIAN WORK.

Rev. Dr. T. W. DeWitt Talmage has announced that he will leave the Brooklyn Tabernacle next April, at the close of his twenty-fifth year of service.

## CHRISTIAN ENDEAVOR NOTES.

A Christmas and New Year's letter for all Endeavorers among the sailors was prepared by Miss Antoinette P. Jones of Falmouth, Mass., the superintendent of floating societies.

The missionary committee of the Presbyterian societies in Philadelphia makes arrangements to furnish at moderate rates illustrated missionary lectures on India, Persia, Burmah, Japan and Alaska.

In the New York Union there are English, German, Italian, Hungarian, colored, floating and police societies, and it is the expectation that a French society also will soon be added to the number.

With a view to learning how they could do more efficient work, the active members of the society at Huntingdon, W. Va., were called to hold a secret session, at which each was invited to tell of his successes and failures in the work, with the reasons for them.

At the New Mexico convention at Las Vegas, some of the exercises were in Spanish for the benefit of the Spanish delegates. Owing to the distances and the difficulties of travel the attendance was small, but those present were enthusiastic and the reports encouraging.

A plan adopted by the union at Lincoln, Neb., is to have a mass meeting every two months, at which the work of some committee is the subject for discussion. At each meeting the president of each society in the union is to present a written report of his society, stating the attendance at consecration meetings and the amount of the offerings made. Banners are to be awarded to the society making the largest proportionate gain in active members during the year and to the society contributing the largest proportionate amount, on condition that at least average excellence is shown in other respects.

As objects for the offerings to be made on Christian Endeavor Day, Feb. 2, the American Board suggests nearly 300 schools in Turkey, India and China requiring from \$22 to \$150 each, and for Junior Societies contributions for the missionary vessels, in return for which quarterly letters will be sent. The Woman's Board offers as an object the salary of Miss Abbie G. Chapin of Tung-cho, China. The Congregational Church Building Society wishes \$750 for a church for Round Pond, Okla., and \$500 for a parsonage there. The Sunday School and Publishing Society wishes to secure an assistant for the superintendent in South Dakota during the summer. In view of the prospect of debt the Home Missionary Society and the American Missionary Association appeal for contributions to their general work. In sending contributions for any of these objects it should be stated distinctly from what society the offering comes.

## BOSTON MINISTERS' MEETING.

Last Monday morning Dr. B. F. Hamilton brought before the meeting the plan for a new ministerial bureau recommended by the State Association at its last meeting nine months ago. Its objects are to do away with the brokerage system and to provide an effective medium by which ministers and churches can become mutually acquainted with less expenditure of time, money and self-respect than by the present method. The head of such a bureau would have the outlook, but not the authority, of a bishop in the Methodist or Episcopal Church. The first step is to find the right person to take charge of the organization and the next to raise funds for its support. To secure the latter object, the State Association recommended assessing the churches three cents per member, which recommendation has been seconded by many of the conferences at their fall meetings. The money and pledges, however, have not come in fast enough to warrant the committee in securing a suitable man to take charge of the enterprise, and Dr. Hamilton urged the ministers to interest their churches in the new movement, urging upon them the desirability of paying their proportion toward its support.

Dr. Elijah Horr and Rev. C. S. Brooks spoke effectively in favor of the plan, the latter making the point that strong churches which consider themselves independent of such an organization are really fed by small churches in the outlying districts that would be greatly

helped by it. Dr. C. B. Rice did not favor taxing the churches for the support of the bureau, but believed that a part of the money should be furnished by voluntary contributions and the remainder by fees from those directly benefited. Rev. Messrs. J. H. Jones and W. J. Batt spoke briefly.

## GLEANINGS FROM OUR MAIL BAG.

A CALM VIEW OF THE DESIGNS OF ROMAN CATHOLICS.

In our issue of June 1, 1893, we published an article by Rev. R. DeW. Mallary of Lenox entitled *A Glimpse of Roman Catholicism in Washington*, which embodied some temperate criticisms based on several months' careful study of Catholic churches, institutions and literature at the nation's capital. For this article, and especially for his declaration that the Roman Catholic Church is a foe of liberty, he was taken sadly to task by the *Sacred Heart Review* of Cambridge, Mass. Mr. Mallary then wrote to that paper justifying the ground he took, but his letter was not published, and instead its attack on Mr. Mallary was renewed to the extent of several columns. He was called an "unconscious fanatic," and other bitter accusations were made. We feel that if Mr. Mallary's position cannot be fairly set before the readers of the *Sacred Heart Review* he ought not to be denied an opportunity to explain it through the press. We therefore are glad to give him space in which to say what he tried to say in the columns of our esteemed Roman Catholic contemporary:

In neither of the two long and scathing articles which have appeared in the *Sacred Heart Review* has a single word of argument been adduced as an answer to my article in the *Congregationalist*. To my assertion that "there is no liberty to doubt in the Catholic Church," they do ask with a little dialectical skill, "What has the liberty to doubt done for Protestantism?" A good point. We do have too much division in Protestantism, but, after all, doubt is a boon, and the source of advancement in the certainties of science. To my assertion that Catholic historians traduce history, they reply that they don't; and to my charge that the Roman Catholic opposition to our public school system is narrow and unpatriotic, they are not disposed to make answer. To my rather temperate and kindly letter, asserting that I was not a Roman Catholic-phobist, they say, "Excuse me, but you are"—no, they don't even take the trouble to say, "Excuse me."

Now let us be perfectly fair. The Catholics have been in some quarters maligned and persecuted, but their astounding growth is the proof that their prosperity has not been delayed by any serious impediment in this land of religious liberty. But granting that they have been abused, will any Catholic say that they are the only ones who are the victims of malignant abuse? Catholic critics of Protestantism outnumber ten to one those who malign the Catholic faith, and yet when one writes openly and temperately, albeit critically, in our Protestant papers about Romanism, the Catholics show the whites of their eyes and fold their arms across the breast and cry, meekly, "Persecuted." I don't blame Catholics for getting mad when their Pope is called anti-Christ, or when Rome is styled "the harlot," but honest criticism they must learn to take manfully. No one ought to censure Catholics for repudiating vehemently the definition of an indulgence to be a "license to commit sin," but when the Catholics of one of our New England towns two or three years ago objected to the study of the Reformation epoch of history by their children, it was one of those inexplicably stupid moves for which the Catholic Church is justly censured. It undoubtedly would be better in our public schools if the reading of the Bible and the repeating of the Lord's Prayer could be retained in order to relieve those schools of the charge of "godlessness and infidelity," which Catholics prefer against them. But at whose instance did we eliminate the distinctively religious element in those schools? The Catholics by insisting that their children shall be educated religiously are walking in the line of the best traditions of this Pilgrim-founded country, but it takes more than the elimination of religious exercises to lay open the common schools to the charge of godlessness.

I do not know a subject on which it is harder—or, indeed, more necessary—to write with temperateness than on this. With the "ordinary" in my hands, I feel the stateliness of the Catholic ritual and the grand objectifying of the crucifixion in the mass. With the pious examples of those early Jesuit priests in North America, or of St. Bernard of Clairvaux, be-

fore me, I forget the papal Pornocracy, or the ambition, nepotism, intrigue and unworth of the historic papacy, or even a Torquemada's fiendishness. With the record of monkish learning in the dark ages, I am touched and moved to gratitude. The hoary age of the Roman Church, her grand services to humanity, past and present, are not to be left out of account in any just estimate of her worth. Not coercion but education and love are the forces which must ultimately bring so venerable and potent a part of Christendom into harmony with the religious emancipations of our time. Constructive criticism, in the spirit of love, ought to be the aim of all who say aught against those who are of Peter.

I specified in my article in the *Congregationalist* the perversions, by Catholic historians, of certain facts and events. Can the editor of the *Sacred Heart Review* point definitely to perversions or suppressions in histories which he is pleased to call Protestant? I scorn the charge that because some Protestants, Von Ranke and Fisher, for instance, have written histories having to do with the great Reformation epoch, therefore they are Protestant histories. Catholics will have nothing to do with the critical faculty, and if they read impartially the so-called Protestant histories they would see everywhere pervading the supremacy of the critical reason, let its findings strike at whom they will.

I wish not to persecute. I hate those fanatical utterances which stigmatize the Pope as anti-Christ and use Revelation as an armory against the Catholic Church. I deplore such bigotry as sets apart a day, as one church in my acquaintance has, for the conversion of Catholics. I admire the heroism and compassion of the "sisters," who go everywhere on their errands of kindness. I yield to no one in my admiration of the glorious saints and martyrs of the Catholic Church of all ages. I would not hinder the erection or maintenance of parochial schools, and I most certainly would not wish to destroy the Roman Church, root, stem and branch, if I could, because in so doing I would destroy the faith of thousands and millions, as well as their respect for law. But how long must we sit sulkily and see the public school system, which we rightly regard as the corner stone of our nation's prosperity and stability, gradually loosened, little by little—to carry out the figure—until the whole superstructure totters? I claim my right to say, in open print, that Catholics teach historic errors and untruths in their schools, without any diminution of brotherly love and fraternal fellowship in all movements for the welfare of men. Let us study history in the historic spirit of sheer allegiance to facts as they are.

R. DEW. MALLARY.

## A PLEA FOR INDUSTRIAL EDUCATION.

It is pleasing to note that so many of the leading thinking people of Boston and some other large cities are taking a lively interest in industrial education, and it will no doubt be gratifying to the many young people who are ambitious of acquiring a practical and useful education.

Would it not be well for those who have studied the subject to recommend the establishment of free evening mechanical and business training schools throughout the country? Young people of both sexes could then acquire an extensive knowledge of many of the trades, branches of business, professions, occupations and accomplishments, and have the advantages of reading-rooms and courses of lectures, and day schools of the same kind wherever practicable. A good way to accomplish such an end would be to form an industrial association with branches throughout the country, and enlist the co-operation of the different churches and other Christian organizations in the work. The association could publish literature on each separate subject inculcating the great value and necessity of practicing true economy, honesty, integrity and forbearance as essentials to success, and in such a manner as to impart the desired information in the quickest, easiest and most economical manner.

Such a course would enable many young people to become much more proficient in the discharge of their duties and callings, and more successful in industrial and business pursuits. It would elevate the standard of citizenship, and check the advance of communistic socialism, which tends to retard and destroy the industrial and business interests of the country.

M. B. W.

## AN OPINION ABOUT THE CYCLONE EVANGELIST.

He may be a very excellent Christian gentleman and a faithful preacher of the word. The supposition is that he is worthy, or he would not be billed and announced and advertised in Boston in an honored congregation of a great evangelical denomination. We have never seen him, never heard him, but we have sat at the feet of the converted pugilist, who looked very much out of condition. We have listened to the "boy preacher" of



respectable, middle-aged sobriety of mien. We have heard the cowboy evangelist, the two Sams and a good many other speakers, whose specialty was the pit out of which they had been dug. The artistic is an element of success in advertising. The former life is a dark background which helps to make the present luminous. Did they placard the walls of Corinth or Rome with such a notice as this? "Paul, the Jew, the persecutor, who distinguished himself in the amphitheater of Ephesus by killing three wolves in an hour, will preach every evening of this week in the house of Caius Tullus. A Greek quartet will sing every evening. Come early and bring your friends with you. No collection."

Perhaps they did it in some such way, and the writer may be making an exhibition of his own simplicity in marveling at the latest Boston attraction "the cyclone evangelist." Unfortunately, having to leave the city very soon after reading the startling announcement, personal observation was impossible. Where does the cyclone come in? How does it manifest itself? A cyclone is wind gone mad—it screams and roars, uproots, destroys and kills. The cyclone, to one who declares what he has seen, is the blow of God. It made us sad to see the strange advertisement in Boston. Does the church need to stoop to the world's exaggerated advertising?

L. S. B.

## A TERRIBLE OVERSIGHT.

In the abstract of the more remarkable events of the year 1893, published in the *Congregationalist*, Jan. 4, mention is omitted of the fact that Colorado, by constitutional amendment, has given equal suffrage by a majority of more than six thousand. Surely this fact is vastly more significant as an indication of "the good time coming" than was the great Chicago Exposition which you characterize as "the event of the year." Again, the fact that New Zealand gave women the elective franchise in 1893, and that on Nov. 16 of that year in the British House of Commons woman suffrage was carried over the opposition of the government by the decisive vote of 147 to 126. Surely, sir, these facts, so big with hope for a hitherto unenfranchised majority of the human race, are worthy to be mentioned among the remarkable events of the year just closed.

ONE OF THE HOPEFUL.

## THE BIBLE AND THE CRITICS.

This cheerful view of current criticism comes from one of our oldest readers:

A great many things said, a great many old ideas of interpretation upset, some turned right side up with different dress, others exploded for good. But what does all the commotion amount to?

In the Bible, as elsewhere, historical events and scientific knowledge are always placed within the area of human investigation. It is what such research and investigation never could discern that constitutes the divine revelation in the Bible. It is on this theme of redemption that, link by link, has been made up the chain of God's love, which has ever been, and still is, drawing sinful men to Himself. What if the things of history and science were not fully understood in earlier ages by the Bible authors? Were they so known by anybody? Are they fully understood now?

The revelation of God to authors and compilers of the Bible was on the one line of redemption from sin, thus making known to them truths that no human research or investigation could otherwise obtain. The inspiration of the divine Spirit was in their souls, guiding the intellect to clothe in its own language those revealed truths. They brought in for the scaffolding such facts of history and science as were current in their day, that thus the revealed truth might the better be understood and applied, and the wonder is that the now recognized errors in these outside matters are so few and so insignificant in their bearing on the theme of redemption. Much that is said is mere fault-finding cynicism—much only a question of translation and interpretation—and all together but as small dust in the one balance against the weightier things of God's purpose and will in the other. Only use common sense and be candid, O reader of the Bible, and you need not be troubled with criticisms or fail of finding the vital truths of revelation contained in the Book. What if a tree loaded with ripe, luscious fruit has in the course of perfecting that fruit dropped some leaves that were imperfect? Who on that account refuses the fruit?

Middletown, Ct., Dec. 18.

L. S. D.

## BIOGRAPHICAL.

REV. ALPHA MORTON.

The death of Mr. Morton at Paxton, Jan. 11, closed a ministry of more than half a century. Born in 1812, graduated at Bangor in 1842, he has served continually in parishes in Maine and Massachusetts, having the wish of his heart granted—to die in the work. At the funeral services a biographical sketch was given by Rev. J. E. Dodge, his predecessor at

Paxton. Rev. G. H. Gould, D.D., spoke of Mr. Morton's childlike simplicity of faith, combined with shrewd discernment of character, his enthusiasm in his ministry and especial care for the young. The burial was at Hebron, Me.

## EX-GOVERNOR WILLIAM GASTON.

Ex-Governor Gaston died in Boston Jan. 19. He was born in Killingly, Ct., Oct. 3, 1820, graduated at Brown University in 1840 and was admitted to the bar in 1844. He began the practice of the law in Roxbury, Mass., in 1846. He was mayor of Roxbury in 1861 and 1862. He served for several years in both houses of the Massachusetts Legislature, and in 1871 and 1872 was mayor of Boston. He held that office during the great fire in Boston in 1872, and ably served the city in that terrible emergency. He was elected by the Democratic party in Massachusetts as governor in 1874. In 1875 he received from Harvard and Brown the degree of LL. D. During his long public career he has held the reputation of a man of unblemished integrity, and has been one of the most honored citizens of Boston. Funeral services at the Old South Church, on Monday last, were conducted by the pastor, Rev. Dr. G. A. Gordon.

## HELEN ALMIRA SHAFER, M. A., LL. D.

Dr. Shafer, president of Wellesley College, died at the college Jan. 20, after a brief illness with pneumonia. She was born in Newark, N. J., Sept. 23, 1839. Her father was a Congregational minister. In her early years the family removed to Oberlin, O., where she graduated in 1863. After teaching two years in New Jersey she became instructor in mathematics in the high school at St. Louis, which position she held for ten years. In 1877 she accepted the professorship of mathematics at Wellesley, in which she remained till the withdrawal of Mrs. Alice Freeman Palmer in 1888, whom she succeeded as president of the college. Her administration has been remarkably able and successful, the number of students having increased from 628 to 757, while sixty-seven new courses have been added to the curriculum and the Farnsworth Art School and Wood Cottage have been erected. She received from Oberlin the degree of M. A. in 1878 and in 1893 the degree of LL. D.

Funeral services were held at the college last Monday morning, the graduates being well represented in the audience that more than filled the chapel. Dr. McKenzie made the address, and the interment was at Oberlin, O.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BROWN—In Ipswich, of pneumonia, Jan. 7, Mrs. Annie Cutler, wife of Harry B. Brown and daughter of Rev. Temple Cutler.

CREELMAN—In Somerville, Jan. 17, Rev. William Creelman, a retired clergyman, aged 63 yrs.

FESSENDEN—In Farmington, Ct., Jan. 18, Rev. Thomas K. Fessenden, aged 80 yrs., 4 mos. He was founder of the State Industrial School at Middletown and served for thirteen years as financial secretary of the Normal and Agricultural School at Hampton, Va.

GRIGGS—In Bristol, Ct., Jan. 11, Mrs. Charlotte A. (Stearns) Griggs, widow of Rev. Leverett Griggs, D. D., aged 72 yrs.

MASON—In Lexington, Jan. 9, suddenly, William H. Mason, aged 72 yrs., 7 mos.

PLUMER—In Rowley, Jan. 17, James T. Plumer, for fifty years deacon in the Congregational church, aged 84 yrs.

TOBEY—In Harpersfield, N. Y., Jan. 11, Mrs. Benjamin Tobey, mother of Rev. B. Frank Tobey, aged 78 yrs.

WILDER—In West Somerville, Dec. 19, 1893, Nancy R., widow of the late Rev. Moses H. Wilder, aged 84 yrs., 8 mos.



The style here illustrated is simply representative of a large variety of styles and patterns, all marked at special prices. It is a sight to see during the next ten days. New General Catalogue. Square octavo, 288 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps.

**PAINE'S FURNITURE CO.,**  
48 CANAL STREET.

{ NEAR NORTHERN R. R. STATIONS.

## MRS. MELINDA BORDEN EDDY.

Mrs. Eddy died Dec. 27, 1893, at the house of her only surviving child, Mr. John R. Reed of Westfield. She was born in Fall River, Jan. 13, 1805, daughter of William Borden and Sarah Durfee. In 1824 she was married to Rev. Augustus B. Reed, first pastor of the First Congregational Church, Fall River. The church had been organized with five members, in 1816, in the house of Mrs. Eddy's grandfather; but it had no pastor until 1823, when it had thirty-five members and offered Mr. Reed a salary of \$450. His wife afterwards said that it was a fair sum for that time and place. Mr. Reed remained in Fall River for a little more than two years, had two other pastorates and died in 1838, leaving a widow and five children. After various changes of residence, his widow married Deacon Nathaniel Eddy of Middleboro, in 1851. Left again a widow in 1869, Mrs. Eddy afterwards resided with her daughter in Fall River and with her son in Westfield. She was one of a type of which few are now left, a Puritan in the good sense, with very clear and firmly held convictions, in holding which she was quite independent of the opinions of others, with resolute and unconquerable will, which, even in her last days, would yield to no infirmity, with sacred loyalty to what she considered her duty. Of course her individuality was strongly marked. A woman of principle, holding her emotions under steady control, one knew precisely where to find her and knew that changing circumstances would not change her faith or faithfulness. Bereaved of two husbands and of four children, she continued calm, cheerful, self-reliant, interested in life, devoted to the Master's cause, until she entered into His rest.

## MRS. SARAH (GERRISH) ABBOTT.

Mrs. Abbott died in Sanborn, N. H., Nov. 28, 1893, aged 77 yrs., 8 mos.

She was the daughter of Capt. Joseph Gerrish of Canterbury and the sixth of eleven children. She married James B. Abbott, M. D., March 22, 1848, and removed with him, the same year, to Sanborn. She was thus a resident of the town for fifty years, lacking a few days, and twenty-three of those years in widowhood. She leaves one son, Joseph G. Abbott of Sanborn, one brother, Hon. Charles Gerrish of St. Charles, Minn., and one sister, Mrs. J. G. Coffin of Boscawon.

For many years, while her husband was an officer and pillar in the Congregational church of Sanborn, Mrs. Abbott was his sympathizing helpmeet in every good word and work. Her early religious experience was of a most vivid and decisive type. She knew "whom she had believed" and was loyal to her Master and His cause, looking to the upbuilding of His kingdom. Her Christian kindness extended to all her friends and neighbors and was conspicuous in all of life's relations.

## Hood's Acid Phosphate

A Nerve Food and Tonic.

The most effective yet discovered.

# I'm Not Afraid

## Of the Grip

Said a well known business man, "because I keep up my health-tone and keep my blood in good condition by taking Hood's Sarsaparilla. I believe thoroughly in the

## Protection

Given by this grand medicine. It always does me good."

This voices the experience of thousands of people who are exposed to the Grip, but never take it because they take instead Hood's Sarsaparilla. It vitalizes thin and impoverished blood, invigorates the liver and kidneys. Remember

# Hood's Sarsaparilla Cures

when all other preparations fail. Be sure to get Hood's and only Hood's.

**Hood's Pills** cure liver ills, biliousness, jaundice, indigestion, sick headache. 25 cents.

# FOR 10 DAYS.

Our stock of Sideboards this season excels in variety and number anything we have ever shown, and we are prepared to quote such prices as shall insure immediate sales in this one department.

Many of these new patterns are models of beauty. They are all in the very latest style and superbly appointed.

Such Sideboards are twice as convenient as any ordinary patterns.

## THE BUSINESS OUTLOOK.

The most noteworthy event of the week has been the action of the Secretary of the Treasury in inviting proposals for the purchase of \$50,000,000 of five per cent. ten year bonds. It is already practically assured that subscriptions will exceed the amount offered many times. The bonds will command a premium of eighteen to twenty per cent., in order to reduce the net rate of interest paid to about three per cent., so that the sale will put about \$60,000,000 into the Treasury coffers.

This event can only be viewed with the greatest satisfaction. There is an abundance of gold and of other forms of currency in the country, but the distribution of the gold might be bettered. Transfer \$60,000,000, or a good percentage of that sum, of gold from the bank vaults to the Treasury and everybody will be benefited. The banks can well spare the money. The Treasury needs it. It may be questioned whether this sale of bonds will accomplish more than a moiety of the strengthening of the Treasury resources that is necessary, yet it is a first step in the right direction. It is certain that as long as the national Treasury remained in such semi-bankrupt condition as has been the case for several months past, business operations on a large scale would have been retarded. One more of the weak spots in the situation is eliminated by this action of Secretary Carlisle.

Hon. T. Jefferson Coolidge occupies so prominent a position as a representative of the enormous cotton manufacturers of New England that the following views of the business outlook are entitled to careful attention. He is quoted as saying:

The demand for our products expected in January and February has not come, and I think most of the mills are accumulating goods. I suppose they will run on for a few weeks longer to see if the spring trade, which has not appeared, will show itself. If it does not I think a great many of the mills will have to run on short time or shut down. The spring trade that they are hoping for usually begins in November and December and is pretty much over Jan. 1. This year there has not been any spring trade, and if it does not come by the middle of February there will not be any. The mills that manufacture prints and calico goods have done better than those that manufacture other classes of goods.

The Amoskeag is working on full time with a full complement of employes, but is piling up its product and has a very large stock of goods on hand, and the only reason we do not run short time or stop is because we do not want to deprive operatives of wages in the middle of winter. If it were not for this we would either run on short time or stop, and that is the only reason why the Amoskeag mills are not now closed.

It seems to be the same with the other Manchester mills, which are now all running full time with a full number of employes, except that the Manchester print works have stopped manufacturing worsted goods. The difficulty with running part of the time is that mills cannot make goods cheap unless they run on full time. If they run part time, or with part of the employes at work, goods cost more, and so it is cheaper for them to run full time so long as they can.

To the query if mills in other places were doing as well, Mr. Coolidge replied:

Doing as poorly, you mean. There may be instances where mills may be making money, but they are rare. Nearly all the New England mills are living on a forlorn hope, and if the trade they are looking for does not come they will not be able to run much longer. In my opinion the present stagnation is owing to the tariff, and I think the Wilson bill will have to be a great deal altered before it becomes a law. The profits of manufacturers in Massachusetts lately have gone almost entirely to the working men, in fact, in many cases I believe the working men have got them all.

F. W. KINSMAN & Co.: Gentlemen—We are happy to inform you that out of over two thousand bottles of "Adamson's Botanic Cough Balsam" which we have sold over our counter during the last three months we have not heard of one complaint against its unrivaled good results. But all who have had occasion to speak of it have spoken of its merits in the highest terms of satisfaction.

LEVI L. ALDEN & Co.

## STATEMENT OF THE CONDITION OF THE

# AETNA

## INSURANCE COMPANY,

### HARTFORD, CONN.,

On the 31st day of December, 1893.

Cash Capital,	-	-	-	-	<b>\$4,000,000.00</b>
Reserve, Re-Insurance (Fire),	.	.	.	.	3,089,262.12
Reserve, Re-Insurance (Inland),	.	.	.	.	53,055.44
Reserve, Unpaid Losses (Fire),	.	.	.	.	453,171.01
Reserve, Unpaid Losses (Inland),	.	.	.	.	66,609.86
Other Claims,	.	.	.	.	134,634.76
<b>Net Surplus,</b>	-	-	-	-	<b>3,010,933.45</b>
<b>Total Assets,</b>	-	-	-	-	<b>\$10,807,666.64</b>

## LOSSES PAID IN SEVENTY-FIVE YEARS,

Seventy-Two Million Seven Hundred and Fifty-Six Thousand Dollars.

WILLIAM B. CLARK, President.

WM. H. KING, Secretary.

JAS. F. DUDLEY, Vice President.

E. O. WEEKS, F. W. JENNESS, Ass't Secretaries.

## You Are Losing



if your savings are earning only 3 or 4%. You should have at least 6% with perfect safety.

Our little book is free.

### The Provident Trust Co.

45 Milk Street,  
Boston, Mass.

Please mention the Congregationalist.

## Now is the Time

TO LOOK INTO THE MATTER  
OF INVESTING JANUARY FUNDS.

OUR

FIRST MORTGAGE

### Farm and City Loans

BEARING

6% and 7% INTEREST,

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.

THE CENTRAL TRUST CO., Denver, Col.

## 23 Years' Record.

\$20,250,000 REPAID.

## Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

J. B. WATKINS LAND MORTGAGE CO.  
Lawrence, Kansas.

## 6% AND 7% GOLD MORTGAGES.

F. S. DREYER & CO.,  
Mortgage Bankers, Chicago, Ill.  
Eastern Office, Astor Building, 9 Pine St., New York.  
Pay interest from date of receipt on money to be invested in first mortgages on improved central real estate.

## Iowa Loan &amp; Trust Co.,

Capital, \$500,000. Surplus, \$290,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

### First Mortgages on Real Estate,

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by FREEMAN A. SMITH, Agent.

Office, 31 Milk Street, Boston, Room 22.

### TO HOLDERS OF WESTERN MORTGAGES.

### The Investors' Security Company of Boston

is a corporation organized under the laws of Massachusetts to protect the interests of investors in Western Mortgages.

It takes full care of loans negotiated by the Lombard, Jarvis-Conklin, Equitable and other companies, and is the only Massachusetts corporation giving exclusive attention to this work.

Its officers are Boston men and the offices of the company are in the city of Boston, where clients can always obtain full information of business intrusted to its care. Call or send for circular giving full particulars, schedule of charges, names of officers and references.

Correspondence invited. Business solicited. Address, THE INVESTORS' SECURITY COMPANY OF BOSTON, 31 Milk St., Boston, Mass.

## LOMBARD,

Equitable, Jarvis-Conklin and other Mortgages

BOUGHT FOR CASH.

CHAS. E. GIBSON, - 45 Milk St., Boston.

10%

Annual cash dividends past 3 years, pure Building Association no speculative features. Small and large deposits received. Particulars free. PROVIDENT SAVING ASS'N, Indianapolis, Ind.



## AN APPEAL FOR THE A. M. A.

To the Friends of the American Missionary Association: The American Missionary Association does the work of the Congregational churches for seven millions of negroes, for two millions of mountain whites and for the Indians of the West and the Chinese on the Pacific coast. This is a vast and needy field. The association is now in embarrassing straits. For the first time in many years it is seriously in debt. This debt, as stated at the annual meeting, was \$45,000, and is in danger of being doubled at the end of a year. The work of the association is of incalculable importance. It includes the support of churches, schools, colleges and various other forms of mission work; it is the greatest work done for the negroes of the South by any religious body in the country.

The association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the annual meeting held at Elgin, Ill., to consider the exigency of the association. We accordingly call upon the churches to take the missions of the association anew to their hearts, and we recommend Sunday, Feb. 11, 1894, the Sunday before the birthday of Abraham Lincoln, to be set apart as a day in all our churches for special presentations to the public of the needs of the association and for special and additional collections to cancel the debt and to carry on the current work of the year. This is an unusual year with our churches and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this God comes to us anew with His work, and says, "Prove Me now." And what blessings Christians and churches have had when in their poverty they have proved God. Let us join hands in making Sunday, Feb. 11, 1894, a new day in the work of emancipation—the day of a new response all along the line.

C. H. JOHNSON, Montclair, N. J.,  
S. B. CAPEN, Boston, Mass.,  
A. L. WILLISTON, Northampton, Mass.,  
RODNEY DENNIS, Hartford, Ct.,  
WILLIAM E. HALE, Chicago, Ill.,  
GEORGE R. LEAVITT, Cleveland, O.,  
DAN F. BRADLEY, Grand Rapids, Mich.,  
WILLIAM H. WANAMAKER, Philadelphia, Pa.,  
AUSTIN ABBOTT, New York, N. Y.

CALIFORNIA.—New and interesting books about California, its climate and productions and general information, sent free. Address A. Phillips & Co., 296 Washington Street, Boston, Mass.

ADVANCE in price of coal need not increase the cost of other necessities. Housekeepers and mothers can still obtain the Gail Borden Eagle Brand Condensed Milk at a reasonable price. Its quality has been maintained for over thirty years without an equal.

PENNSYLVANIA RAILROAD TOURS.—The Passenger Department of the Pennsylvania Railroad Company announces a series of five personally conducted pleasure tours to Florida and eight to Washington, D. C. The Florida tours will leave New York Jan. 30, Feb. 13 and 27, March 13 and 27. Two weeks in the land of flowers will be given on the first four tours, while tickets for the last tour will be good to return until May 31. Special trains of Pullman sleeping and dining cars will be provided. The rate from New York has been fixed at \$50. The dates for the Washington tours are Feb. 8, March 1 and 22, April 12, May 3 and 24 from New York, and April 2 from Boston. Those from New York cover a period of three days, and the rate, \$13 and \$13.50, includes railroad fare and hotel accommodations. That from Boston covers a period of five days, and the rate, \$25, includes all necessary expenses. A tourist agent and chaperon accompany each party. For tickets, itineraries and full information apply to Tourist Agent, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; or 205 Washington Street, Boston.

THE Iowa Loan & Trust Co. of Des Moines, Io., has just declared its usual semi-annual dividend of four per cent.

## Quinine Chocolates

A pleasing and healthful confection, prepared to overcome the objectionably bitter taste of the Quinine, without impairing its potency. The Quinine is proportioned to each tablet so that they can be taken singly by children or in number by adults, as desired.

CASWELL, MASSEY & COMPANY, CHEMISTS,  
New York City, and Newport, R. I.



WE send free, upon receipt of address, our illustrated booklet from "Ranch to Table," an interesting write-up of cattle raising in the West, from the "branding of the Maverick" to the "round up" of the prime steer into delicious

**Rex Brand Extract of Beef.**  
Highest award at World's Fair "For Excellence in Quality and Flavor."

Sample Jar sent free for 6c. to pay postage.  
**THE CUDAHY PHARMACEUTICAL CO.,**  
SOUTH OMAHA, NEB.

## Fresh Air and Exercise.

Get that's possible of both, if in need of flesh strength and nerve force. There's need, too, of plenty of fat-food.



## Scott's Emulsion

of Cod Liver Oil builds up flesh and strength quicker than any other preparation known to science.

Scott's Emulsion is constantly effecting Cure of Consumption, Bronchitis and kindred diseases where other methods FAIL.

Prepared by Scott & Bowne, N. Y. All druggists.

"GENUINE

only with the signature of "Justus von Liebig in blue" ink across the label, thus: "

*Justus von Liebig*

It is almost unnecessary to add that this refers to the world-known

**Liebig COMPANY'S**

Extract of Beef.

For delicious refreshing Beef Tea.  
For improved and economic cookery.

## UNCLE SAM'S Mail Bag

goes everywhere and will bring you for the asking a liberal trial quantity of

SILVER

**ELECTRO SILICON**

POLISH

A trial will surprise you. It's unlike any other. It's absolutely harmless. Send address to

The ELECTRO SILICON CO.,  
72 John St., New York.

Box post-paid, 15 cts.  
It's sold everywhere.

THE IMPROVED

**VICTOR**



**INCUBATOR**

Hatches Chickens by Steam.

Absolutely self-regulating.

The simplest, most reliable,

and cheapest first-class Hatcher in the market. Circulars free.

**GEO. ERTTEL & CO., Quincy, Ill.**

## DEAFNESS

And HEAD NOISES relieved by using

Wilson's Common Sense Ear Drums

New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe,

comfortable and invisible; have no wire or string attachment. Write for pamphlet.

**WILSON EAR DRUM CO.**

Mention this Paper. LOUISVILLE, KY.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



## The New Cinderella.

The ugly step-mother and two sisters tail Had gone in their coach to the young prince's ball. Just like the old story well-known to us all.

And left little Cindy alone in the ashes, In pink muslin gowns, and blue satin sashes.

To mourn while her sisters were off making mashes, In pink muslin gowns, and blue satin sashes.

"Ere you go to the ball, scrub all the doors, Scrub all the windows, scrub all the floors. This, their command when poor Cindy implores.



But her god-mother said: "Come Cindy dear, bustle! If you'd go to the ball, take GOLD DUST and bustle, Don't sit there and cry without moving a muscle!"

In less than an hour her hard task was done. In blue silk, and diamonds that shone like the sun, She danced at the ball, and the prince's heart won.

MORAL.

If you'd get through your work, and go out to play, Buy a package of GOLD DUST, You'll find it will pay.

**GOLD DUST**  
**Washing Powder**

Is the best cleaner known—a scientific combination that gets away with dirt on sight and which sells at half the price of "the other kinds." Try it.

Made only by **N. K. FAIRBANK & CO., Chicago,**  
St. Louis, New York, Philadelphia, Boston, Montreal.



## Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, Jan. 29, 10 A. M. Subject, Expository Preaching. Speaker, Rev. S. C. Bushnell.

**THE LADIES' PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**HAMPSHIRE EAST ASSOCIATION,** Amherst, Feb. 6, 10 A. M.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Standwood, 701 South Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**AMERICAN EDUCATION SOCIETY.**—A special meeting of the American Education Society will be held at No. 10 Congregational House, in Boston, on the 26th day of January, A. D. 1894, at eleven o'clock, A. M., for the following purposes, viz.: (1) To consider whether the corporation will authorize the directors to petition the General Court for the passage of an act to change the name of the corporation, so that it may be hereafter known and called by the name of the Congregational Education Society. (2) To act upon any other business that may properly be brought before the meeting.

JOHN A. HAMILTON, Secretary.

### BENEVOLENT SOCIETIES.

**WOMAN'S BOARD OF MISSIONS,** Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION,** Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,** Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plumeo, Treasurer, 58 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**THE AMERICAN MISSIONARY ASSOCIATION,** Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

**AMERICAN EDUCATION SOCIETY.**—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

**MINISTERIAL AUXILIARY.**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

### FORM OF A REQUEST.

"I bequeath to the 'Trustees of the National Council of the Congregational Churches of the United States' (a body corporate chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**BOSTON SEAMAN'S FRIEND SOCIETY,** founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.  
BARNAS S. SNOW, Corresponding Secretary.  
Congregational House, Boston.

**AMERICAN SEAMEN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

**THE AMERICAN SUNDAY SCHOOL UNION,** established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is: I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, dollars. Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

**NOW OR NEVER.**—It is not often that a conservative house like Paine's Furniture Company becomes overstocked on any single article of furniture, but that is the case this week in the one line of sideboards. As a result, this house is making specially low rates for ten days to move this stock without delay. It is a great chance for buyers. Any one who can use a new sideboard should not miss this opportunity.

# THIS CURIOUS THING



Greatly magnified.



Is a Sweat or Excretory Gland.  
Its mouth is called a PORE.  
There are 7,000,000 in the human skin.  
Through them are discharged many impurities.  
To close them means death.  
Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema.  
The blood becomes impure.  
Hence serious blood humors.  
Perfect action of the pores  
Means clear, wholesome skin,  
Means pure blood,  
Means beauty and health.

## Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood.  
Thus its cures of distressing humors are speedy, permanent, and economical.  
Like all of the CUTICURAS, it is pure, sweet, gentle, and effective. Mothers and children are its warmest friends.

## Bad Complexions

Sluggish action of the pores also causes the complexion and skin to become dark, yellow, oily and mothy, giving rise to pimples, blackheads, roughness, redness, falling hair and baby blemishes.  
The only reliable preventive and external cure is CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as the purest and sweetest for toilet and nursery.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA RESOLVENT, \$1; OINTMENT, 50c; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston, Mass. "All about the Skin and Blood," mailed free.

Salve! Salve! the Roman cried,  
As he clasped his friend by the hand;  
But SALVE is how we pronounce it now,  
And I hope you will understand  
That PIKE'S is the BEST—  
Not the second-best—  
But the very BEST SALVE in the land.

## PIKE'S CENTENNIAL SALVE

Cures Dissected Sculp, Sore Lips, Chapped Hands, Burns, Bruises, Piles, Corns, Bunions, &c. Druggists and Country Stores. 25c., 5 boxes \$1.00, postpaid. Circular free.  
J. J. PIKE & CO., CHELSEA, MASS.

## ELY'S CREAM BALM

I suffered from catarrh 12 years. The droppings into the throat were nauseating. My nose bled almost daily. Since the first day's use of Ely's Cream Balm, have had no bleeding, the soreness is entirely gone. D. G. Davidson, with the Boston Budget.

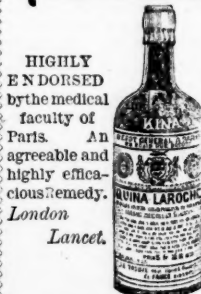
A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.  
ELY BROTHERS, 36 Warren Street, New York.

## CATARRH



50 CENTS  
ELY BROS.  
New York, U.S.A.

Grand National Prize at Paris,  
of 16,600 francs to T. LAROCHE.  
**QUINA-LAROCHE,**



PARIS: 22 rue Drouot.  
E. FOUGERA & CO., AGENTS FOR THE U.S.  
30 North William St., N. Y.

For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.



**AGENTS \$75 A WEEK AT HOME.**  
using or selling **PRACTICAL PLATING DYNAMO.** The modern method, used in all factories to plate new goods. Plates gold, silver, nickel, etc. on watches, jewelry, table-ware, bicycles and all metal goods: fine outfits for agents; different sizes; always ready; no battery; no tax; no experience; no limit to plating; need not a great money maker.  
W. P. HARRISON & CO., Clark No. 15, Columbus, Ohio.

## FIVE YEARS' USE OF THE ELECTROPOISE

By MANY THOUSANDS OF PATIENTS in the United States has Proved it the Most Valuable Remedy ever Produced for the Permanent Cure of Disease. Pure Atmospheric Oxygen. No Drugs or Medicines used.

Its Success is Unequalled.

You should Know About It.

Send for information to

REV. L. A. BOSWORTH,  
ROOM 10, No. 36 BROMFIELD STREET, BOSTON, MASS.



"Cannot be Improved!"

So MRS. F. E. BAKER,  
of Galveston, Tex.,

—SAYS OF—

## AYER'S HAIR VIGOR



"Having used Ayer's Hair Vigor for years, I find that it keeps my scalp clean and the hair in the best condition. My mother, now sixty years of age, has as fine a head of hair as when she was forty, a fact which she attributes to the use of Ayer's Hair Vigor. It thickens the growth of the hair and restores gray hair to its original color. I cannot see how this preparation could be improved."—Mrs. F. E. BAKER, Galveston, Texas.

It thickens the growth of the hair and restores gray hair to its original color. I cannot see how this preparation could be improved."—Mrs. F. E. BAKER, Galveston, Texas.

### Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS.

## A Cold

or a Cough may lead to

## Pneumonia.

JOHN HOOKER, M. D.

**Dr. Hooker's**  
COUGH AND CROUP SYRUP.

1 Bot.  
Sig. One teaspoonful three or four times a day.  
Copia 1492  
9-1-48 J. Hooker.

### THIS PRESCRIPTION,

filled for the first time 50 years ago, has become a household necessity. Thousands of bottles are sold each year. Ask your druggist for

Dr. Hooker's Cough and Croup Syrup.

PRICE 35 CENTS.

True economy doesn't buy what it doesn't need. Indigestion, Biliousness, Sick-Headache, do not need a dollar's worth of doctor, but a quarter's worth of

## Beecham's

(Worth a Guinea a Box.)

Price 25 cents. (Tasteless)

U. S. Census for one year, 1880, reports

35,607 Deaths from

## Cancer.

## The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, without the use of the knife. We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **DRS. W. E. BROWN & SON**, North Adams, Mass.

### BOSTON MONDAY LECTURESHIP.

To those who, for eighteen years, have wended their way toward Tremont Temple at high noon on Mondays to hear Joseph Cook it seemed a little strange to turn aside this season to Park Street Church. But the burning of the Temple necessitated a change of place, and at the initial lecture, Jan. 22, he was greeted by a large audience that practically filled the floor of the house and left no room in the gallery, which is free. Rev. Drs. A. J. Gordon, A. H. Plumb and L. B. Bates sat on the platform.

The general subject this nineteenth year is Cosmopolitan Christianity, or the Invincible Gospel in the World's Parliament of Religions. The exercises opened, as usual, with the singing of an original hymn, written by Mr. Cook, and a prelude upon some topic of current interest. The theme this week was Causes and Cure of Poverty, which he prefaced by showing how the white race, even in the temperate zone, is being crowded and hustled, if not actually domineered over, by the black and yellow races. Against this background he painted the picture of thousands out of employment, owing chiefly to a lack of public confidence. The tap-root of poverty he asserted to be intemperance, aggravated in most cases by improvidence and incapacity. The relief measures instituted by Boston, Lynn and other cities were warmly commended, and two general principles laid down as the tracks upon which all labor reform should be run, viz.: the Golden Rule, and the Iron Rule, the latter embodied in the words, "If a man will not work neither shall he eat."

After prayer by Dr. Bates a resolution was offered by Dr. Plumb, and unanimously adopted by a rising vote, protesting against the committee of ways and means in our national Congress performing its duties on the Lord's Day.

The lecture itself upon the World's Parliament of Religions was a discriminating, and on the whole a favorable, analysis of the proceedings of that notable body. He thought it ought to be studied, not only for its own sake, but because it is likely to be the forerunner of something greater and more memorable. It represented ethical and religious, but not ecclesiastical, union. The great fact to be emphasized was its Christo-centric character. Another strong point was its practical agreement on tests to determine which is the best religion. Mr. Cook then offered five tests which he said he would be willing to set up in Bombay, Calcutta, Yokohama or any city in the world. They were: the best doctrine of God, the best doctrine of man, the best relation between God and man, that which best meets the demands of science and is best approved by experience. The contrasts and contacts of the Christian and non-Christian faiths were strongly presented, showing that the Oriental religions have hitherto lived largely in seclusion, but must eventually be brought into contact with the light of Christianity. In closing a fine tribute was paid to men like Mozoomdar, who possess deep spiritual instincts and whose thought has been molded by contact with Christian believers.

### HOME MISSIONARY FUND.

(See page 113.)

A. F. W., Whitinsville.....	\$10.00
A Friend, Worcester.....	10.00
Endeavor Missionary Society, Sharon, Ct.....	10.00
A Family Thank Offering, Nashua, N. H.....	3.00
William Abbott, Andover.....	2.00
Graycroft, Cambridge, N. Y.....	2.00
Mrs. L. A. Weld, Danielsonville, Ct.....	2.00
Mrs. H. E. Brown, Winchendon.....	2.00
David H. Holmes, Thompson's Island.....	5.00
A Friend, Walpole.....	2.00
Extra Cent a Day Fund, Foxboro.....	4.00
E. M. R., East Boston.....	2.00
M. S. H., Molyoke.....	2.00

POSITIVE economy, peculiar merit and wonderful medicinal power are all combined in Hood's Sarsaparilla. Try it. Hood's cures.

THE calendar sent out by the well-known Emerson Piano Company of Boylston Street, Boston, is one of the most attractive we have so far seen.

## "IT MIGHT HAVE BEEN."

What a Depth of Thought in Those Few Words.

How Often and With What Sadness Do We Quote Them.

It Might Indeed Have Been Had We Only Known In Time.

Probably no words are more frequently quoted than these, and surely none could have a greater meaning or show more clearly that some calamity in our lives, caused perhaps by ourselves, through ignorance, carelessness of insufficient attention to the laws of nature, might have been averted. How true is it especially in regard to the sick. Might it not have been the case with nearly all of us at some period that had we but known what to do at the proper time, much suffering could have been saved?

No one knows this better than Mrs. Mary Henderson, who lives at 89 Congress Avenue, Flushing, Long Island.

"I suffered terribly," she said—"from rheumatism, and was weak, tired and nervous all the time. I was so sore all over when I would rise in the morning and felt so tired that it seemed as if it would take me an hour to dress."

"I am thankful to say, however, that all these troubles have passed away, thanks to a wonderful remedy which I have used. This remedy is Dr. Greene's Nervura blood and nerve remedy, and I feel it my duty to tell



MRS. MARY HENDERSON.

what benefits I have derived from the use of this great medicine.

"The news is too good to keep and I feel that it should be made known, and I certainly will do all that lies in my power to spread it, because the medicine has done so much for me. It will surely help others if they will only give it a trial."

"Why, I feel like a new person, and I am now able to do all my work and stand it well. I am surprised at myself and the strength and vigor this wonderful medicine has given me."

And now, readers, if you have been suffering from nervous or blood disease, causing debility, dyspepsia, or any of the conditions depending upon diseased nerves or blood, and have been thinking of what might be if you could but recover your health, we say to you in all confidence take this wonderful medicine and you will be cured. It is purely vegetable and harmless.

Dr. Greene, the noted specialist in curing all chronic and nervous diseases, is its discoverer. He can be consulted at his office, 34 Temple Place, Boston, Mass., free of charge, personally or by letter.

## The Congregationalist



**D**URING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

**N. B.** Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

## A Fair Skin

Can always be insured if, after exposure to the sun and rough winds, ladies will use

## Hinds' Honey and Almond Cream.

It is particularly recommended for

## Chapped Hands,

FACE AND LIPS, ROUGH, HARD OR IRRITATED SKIN, PIMPLES, SCALY ERUPTIONS, WRINKLES, CHILBLAINS, BURNS, SCALDS, WOUNDS, CHAFING, IVY POISON, STINGS AND BITES OF INSECTS, INFLAMED AND IRRITATED PILES, SALT RHEUM, ECZEMA, and all the various conditions of the Skin of like character.

## A SAMPLE BOTTLE

with a book descriptive and testimonials sent free for 30 days by mentioning the *Congregationalist*.  
Address A. S. HINDS, 73 Pine Street, Portland, Maine.

**FREE**



Price 50 Cents at Druggists.

Sent postpaid 60 cts. per bottle.

## The Superiority of

## Hinds' Honey and Almond Cream

Consists in its wonderful purifying and healing properties and cleanliness.

It is unlike any other preparation for the SKIN AND COMPLEXION, in that it contains no Oils, Greasy substances or Chemicals, neither Starchy or Mucilaginous principles to obstruct the pores of the skin; is quickly absorbed, leaving no trace of its use and cannot injure the most delicate or sensitive skin.

## Shaving

Becomes a luxury if HINDS' ALMOND CREAM is applied to the face just after. It toughens a tender skin and takes away the after-shaving smarts.



PREPARED ONLY BY

**A. S. HINDS, PORTLAND, MAINE.**

MR. A. S. HINDS:

Dear Sir:—I and my family have used your Honey and Almond Cream since 1886 constantly, both for medical use and for the toilet. I have lately tried — Cream and other Lotions similar, and frankly state that your Cream is far superior to any other Lotion I have used, and I much prefer it and shall continue yours to the exclusion of all others.

Very respectfully, JOHN F. WAKEFIELD, Counsellor at Law.

BOSTON, November 22, 1893.